MAR 28 1933

The CHRISTIAN CENTURY

A Journal of Religion

MISSIONARY RESEARCH LIBRARY
Union Collection
3041 Broadway, New York City

MacDonald and Mussolini

An Editorial

The Social Value of Fanaticism

By Charles W. Ferguson

Hitler and German Religion

By E. G. Homrighausen

A Voice Lifted in Warning

By Paul Hutchinson

Religious Freedom

An Editorial

Fifteen Cents a Copy • March 29, 1933 • Four Dollars a Year

XUM

In This Issue

E. G. HOMRIGHAUSEN is minister of the Carrollton Avenue Reformed church, Indianapolis. As a contributor to The Christian Century and other periodicals, Dr. Homrighausen has become known as one of the leaders among the younger group of clergy who are especially interested in the approach to modern issues suggested by the theology of Karl Barth.

CHARLES W. FERGUSON has written "Confusion of Tongues" and other books, as well as articles which have appeared in the country's leading magazines. Mr. Ferguson is head of the new religious publishing house, the Round Table Press, Inc., of New York.

Coming Issues

The series of articles on economic issues will shortly contain a discussion of Individualism by Horace M. Kallen; of Capital Earnings by M. C. Rorty; of Wealth Distribution by Willford I. King; of the Stock Exchange by Richard Whitney; of Investment and Speculation by Collis Stockings; and of Planning by George Soule. The eminence of these writers in the fields designated needs no comment.

Do you remember an article "I Refuse to Entertain Death"? Many readers tell us that they do, although it appeared almost two years ago. The author, then anonymous but now revealed as Mrs. Katherine Moss Fisher of Phoenix, Ariz., has written "A Technique for Failure," which will prove equally memorable.

Inquiries are arriving regarding special subscriptions for the period when Dr. Fred Eastman's articles on "Your Child and the Movies" are appearing. The acquaintance offer to new subscribers of 17 weeks for $1 is always in effect.

The CHRISTIAN CENTURY

March 29, 1933

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
EDWARD L. MILLS (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — CHARLES O. RANSFORD (St. Louis)
J. EMLYN WILLIAMS (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER 'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. O. PHILIP (Poona)
ERNEST THOMAS (Toronto) — BRUCE S. WRIGHT (Buffalo)
CHARLES T. HOLMAN (Chicago) — C. D. BRODHEAD (Philadelphia)
DON D. TULLIS (Cleveland) — EDMUND B. CHAFFEE (New York)
VINTON E. McVICKER (Columbus) — E. G. HOMRIGHAUSEN (Indianapolis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
SIEGFRIED SCHARPE (Halle) — JOHN CLARENCE PETRIE (Memphis)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 411
- Religious Freedom 414
- MacDonald and Mussolini 416

Verse
- Spring, by Glenn Ward Dresbach 417

Contributed Articles
- Hitler and German Religion, by E. G. Homrighausen 418
- A Voice Lifted in Warning, by Paul Hutchinson 420
- The Social Value of Fanaticism, by Charles W. Ferguson 423

Books
- Adventures in Ideas, by Alfred North Whitehead 424
- The Adventures of the Black Girl in Her Search for God, by Bernard Shaw 425
- Books in Brief 425

Correspondence 427

The Question Box 429

News of the Christian World
- Correspondence from Denver 430
- Correspondence from India 430
- Correspondence from New York 432
- Correspondence from Hawaii 432
- Correspondence from New England 434
- Correspondence from the Near East 435
- Correspondence from Cleveland 436
- British Table Talk 437

Books Received 438

The New Films 439

Calendar of Coming Events

March 31. Conference Colorado youth, Denver, Colo.
March 31. Special session, Southern Illinois conference, Methodist Episcopal church, Centralia, Ill.
Mar. 31-Apr. 5. Dixie regional conference girl scouts, Jackson, Miss.
April 1. Denver university foundation luncheon, Cosmopolitan hotel, Denver, Colo.
April 1, 2. Annual conference, New England Luther league, Hartford, Conn.
April 3. Pastors' and religious educators' conference, The Whittier, Philadelphia.
April 3-5. Lectures by Dr. Robert E. Speer, chapel, Presbyterian theological seminary, Chicago, Ill.
April 4. Annual meeting, Chicago presbytery, Manteno, Ill.
April 5. Suffolk north association of Congregational churches, Chelsea, Mass.
April 5. Delaware Methodist Episcopal conference, Philadelphia.
April 9-16. Holy week addresses by Stanley Jones under auspices of New York federation of churches.
April 11. Lecture by George Bernard Shaw, American Academy of Political Science, Philadelphia.
April 16. Sunrise Easter service, Denver council of religious education, Sherwood Eddy, speaker.
April 17, 18. Retreat of Universalist ministers, Tyngsboro, Mass.
April 18, 19. Post-Easter convocation for alumni, Philadelphia theological seminary, Mt. Airy, Pa.
April 18-20. Advent Christian conference of Massachusetts, Somerville, Mass.
April 18-20. Pacific coast conference of Unitarians, triennial session, San Francisco, Calif.
April 19-23. Iowa conference, Augustana synod (Swedish), Bethlehem church, Red Oak, Iowa.
April 19-21. Commission on Evangelism, Federal Council of Churches, Pittsburgh, Pa.
April 20-24. Illinois conference, Augustana synod (Swedish), Holy Trinity church, Chicago.
April 21-23. State conventions of Y. P. S. C. E. Georgia, at Atlanta; South Carolina, at Florence; South Dakota, at Sioux Falls. April 28, 29, Mississippi, at Jackson. May 1-3, Kentucky, at Paducah. May 5-7, North Dakota, at Jamestown.
April 22. Conference on militant pacifism, Washington, D. C.
April 24. New York conference, United Lutheran synod of New York, St. Matthew's church, White Plains, N. Y.
April 24, 25. New Jersey conference, United Lutheran synod of New York, Church of the Redeemer, Dumont, N. J.
April 24-May 6. Colorado religious drama tournament, Denver, Colo.
April 25. Kansas synod, United Lutheran church, First English church, Topeka, Kans.
April 25, 26. Long Island conference, United Lutheran synod of New York, Epiphany church, Hempstead, L. I.
April 25, 26. Annual conference, Lutheran institution workers, Wartburg farm school, Mt. Vernon, N. Y.
April 26-30. New England conference, Augustana synod (Swedish), Augustana church, Cambridge, Mass.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME L CHICAGO, MARCH 29, 1933 NUMBER 13

EDITORIAL

ANOTHER WEEK finds President Roosevelt much farther ahead in his program for dealing with the national emergency. About 75 per cent of the banks are again operating, although it is not yet possible to tell with accuracy how many of these have had restrictions placed upon them. The economy bill, not greatly changed from the form in which it was submitted to congress, has become a law. The beer bill, to which reference will be made elsewhere, has been enacted. A farm relief bill has been introduced with the impulsion of a special presidential message behind it. A committee of the cabinet, working in concert with senators who have been active in proposing similar legislation in the past, is preparing an administration unemployment relief bill. A plan for emergency employment in reforestation and flood prevention work has been placed before congress. The President has determined to keep the special session at work until what he regards as his rounded program for national recovery has been adopted. And so far, the contagion of action is carrying the country with him.

The President Drives On

Now for the "New Deal!"

SPECTACULAR as has been Mr. Roosevelt's success, it must be remembered that everything he has done up to this point has been in the nature of emergency action. Even the beer bill was rushed through congress under the plea of supplying the treasury with urgently needed additional revenue. The unprecedented powers in the bank and budget-trimming bills were granted on the tacit understanding that they would be used only to deal with the emergency. Now, however, it becomes necessary for the President to begin to reveal his program for permanent reform. And here, obviously, the two initial problems with which he must deal concern the restoration of buying power to the entire population, and the return to work of the fifteen million still unemployed. The farm bill represents Mr. Roosevelt's opening attack on the problem of buying power. His bills dealing with unemployment have still to be revealed. But the country needs to realize that if this permanent part of the administration's program is wrecked, the successes won in stopping the March debacle will have been of no lasting value. No scheme devisable by man can keep this nation going if its people cannot work and cannot buy. The reopened banks are just as strong as the nation's payroll—and not a whit stronger.

Forget the Budget Bugaboo!

IN CONTEMPLATING the prospects of the President's program for permanent recovery, a word may as well be said right here about the budget. A wholly fictitious importance has been attached to budget-balancing by the financial interests, and the newspapers, which generally take their cue from the bankers, have made the situation worse by pounding into the general public the idea that unless the federal budget is immediately balanced everything is going to smash. The idea is nonsense, and for many reasons. For one, any "balance" achieved under present monetary conditions is nothing more than financial sleight-of-hand. For another, if the government were to follow the universal example of business corporations by distinguishing between capital investments and running expenses, a balance could be struck with ease. The sole respect in which all the hullabaloo over the budget was justified lay in the former ability of the veterans' organizations to play ducks and drakes with federal expenditures at their pleasure. Now that the veteran bugaboo has been removed there is no further reason to worry about the budget. In the present state of affairs it might be good sense to push a resolution through congress expressing a determination to seek a balance at the end of the administration rather than every year. The main job now, on which everything else depends, is restoring work and buying power. Now that the administration has shown that it actually controls its

own treasury, it must use that treasury to deal with those necessities.

Prospects for the Farm Bill

IT IS exceedingly significant that the President should have chosen a farm relief bill as the first in the series of measures for permanent reform that he hopes to see enacted. He has done so with a slight air of trepidation, acknowledging that the plan he is proposing is experimental and may be undermined by experience. And he undoubtedly realized that, if he is defeated in this first move, the prospects for the rest of his program will be black indeed. Evidently he considers the restoration of buying power to the farmer so much the first move that must be taken toward setting the nation's industrial machine to running again that he is ready to run this risk, and in this we believe the President is right. The farm bill which Mr. Roosevelt has presented to congress is a combination of the domestic allotment plan (described by its originator, Professor John D. Black of Harvard, in The Christian Century for March 8) with the plan for federal leasing of surplus land which had the approval of President Hoover. It seeks to do two things: to restore the buying power of the farm population, now almost non-existent, to its pre-war level, and to control production within the limits of profitable distribution. To do this it confers dictatorial powers on the secretary of agriculture, and it will exact a tax from "processors"—which will undoubtedly be passed along to the consumer—that is expected to total about $800,000,000 a year. Not a high price to pay if it achieves the ends sought! The bill will be fought bitterly. A paper like the Chicago Tribune, for example, having seen the bankers saved and beer voted, is now mustering all its resources to swing the middle west against this measure. And the rank and file of farmers are by no means as united in their support of the plan as are the leaders of the farm organizations. The fate of the bill is therefore much in doubt. And with its fate is, as has been said, linked the fate of the ensuing Roosevelt program.

For 150,000,000 Pieces of Silver

THE BEER BILL is now law. The conference compromise, passed by the senate by a vote of 43 to 36 (33 democrats and 10 republicans for, 19 democrats and 17 republicans against), was approved by the house without a record vote. (The original house bill was passed by a vote of 316 to 97.) The President signed it without delay—as well he might, since he had asked for it. Of the three points at which the senate's measure had differed from that first passed by the house—alcoholic content limited to 3.05 per cent by weight, the inclusion of wine and prohibition of sale to minors under 16—only the second survived. The senate's judiciary committee and the senate itself had accepted the finding of the British royal commission that 3.05 was the highest alcoholic content consistent with description as non-intoxicating; but on the showdown it took the opinion of the house of representatives and its advisers in preference to that of the scientific commission. Senator Borah's amendment forbidding sale to children was dropped out on the very plausible ground that it was absurd to call a beverage non-intoxicating and then prohibit its sale to children. Let them have it! It may have "kick." A few glasses may impart a "warm glow," to quote the words of one of its defenders. But it is "non-intoxicating"! And besides, even the wets who are not enthusiastic about giving 4 per cent beer to children—that is what it is, and that is what it will soon be called to encourage sale—were hesitant about leaving any part of the police function in the hands of the federal government and preferred to leave that to the states. And as to wines, there seems to be a good deal of doubt whether wine with so little alcohol will be palatable or potable. So it really is still a beer bill. April 7 will be the big day! In fourteen states there are now no restrictions of any sort. The next trench is the supreme court. But a great deal of beer will flow over the bars before a case (a legal one) can go up and a decision can come down.

Britain's Proposals for India Made Public

NEVER were the difficulties which confront a nation attempting to satisfy the legitimate aspirations of a colony for freedom better illustrated than in the "white paper" outlining changes in the government of India which the MacDonald cabinet intends to recommend to parliament. The scheme in the white paper represents an honest effort to grant a measure of self-control to the people of India. Therefore it is regarded as a "surrender" by the tories who compose so large a portion of Mr. MacDonald's backing, and who are now being urged by Mr. Churchill and the conservative press to fight the new grants to the limit. On the other hand, the scheme is characterized at almost every important point by "safeguards" which will make it equally unacceptable to the nationalists of India. Not only does it leave the viceroy with dictatorial power over finance, the army, international relations and anything that he may choose to construe as affecting the defense of the realm, but it loads the upper houses of the proposed federal and provincial legislatures with appointed members whose loyalty to the interests of the British and the native princes is assured. And it actually leaves the implementing of the whole scheme at the mercy of the approval of some half-dozen rulers of native states who are essentially pensioners of the British raj—and extremely comfortable under the present status, thank you! How can it be expected that Gandhi and his followers will be satisfied with

such a shadow of *swaraj*? Apparently the only hope is that they may be persuaded to take a passive attitude toward the scheme on the plea that nothing better can possibly be passed through parliament. But that is a slim hope.

Relief Goes Into the Hands Of the Politicians

RECENT developments in New York and Chicago indicate that a new crisis is at hand with regard to the distribution of relief to the unemployed. The exhaustion of private funds, and the adoption of a new attitude on the part of the government, combine to make it seem likely that public funds are about to be disbursed for this purpose in much larger amounts. Just at this juncture, therefore, it is a sign of danger to see men of the stamp of Edward L. Ryerson, jr., resigning the chairmanship of the relief organization in Illinois, and Lawson Purdy resigning the chairmanship of the relief administration in New York. Former Governor Smith and Mr. Frank L. Polk, who resigned along with Mr. Purdy, have denied that politics was involved, but the announcement by Mayor O'Brien that the administration of relief would now be turned over to the regular (Tammany) welfare commissioner is far from reassuring. In Illinois, Mr. Ryerson has issued an open letter in which he has directly charged that his refusal to continue to assume responsibility was caused by political interference and sabotage. Significantly enough, not one of the Chicago papers, so far as we know, found it possible to print Mr. Ryerson's letter in full, although he wrote it with the purpose of letting the public know what was happening. It is known, also, that Mr. Ryerson was deeply disturbed by the part which the Roman Catholic church has played in controlling the distribution of Illinois relief funds. Nothing but extraordinary vigilance can keep relief funds throughout the country from becoming political playthings. Citizens everywhere should be aroused to the danger.

To Promote Gambling

SUCH MORALISTS as have been interpreting the events of the past three and a half years as a moral purgative from which the nation would emerge cleansed and ennobled will do well to regard with some care what is happening in the legislatures of the country. A wave of agitation for the legalization of gambling on horse races seems to be sweeping across the nation. In addition to the seven states in which such gambling has been legal, five more—Indiana, New Hampshire, New Mexico, Oklahoma and Washington—have this year provided for pari-mutuel betting at race tracks, and the legislatures of fifteen other states are reported to be considering similar bills. Apparently the gambling demon which has been blamed for the stock market crash of 1929 is not exorcised; indeed, it seems to be on the gain. Certain correspondents have enlivened our pages recently by maintaining that the demand for repeal of the eighteenth amendment and for the passage of the beer bill represents a definite disintegration of the moral fiber of the nation. Whether it does or not, this eagerness to promote gambling is headed straight toward social consequences that are extremely disquieting. Not only does the scheme of pari-mutuel betting involve the state in a splitting of profits with the race tracks, but it contributes to social demoralization on a vast scale. The British isles can furnish an object lesson today to anybody who cares to look. Between the "pub" and the "tote"—the totalizator, used in racing gambling in England—the British laboring man has gone far toward undermining his own stamina. Legalizing betting looks like easy money to hard pressed states just now. It may turn out to be money that exacts a high rate of interest.

Now It Is Peru That Walks Out

TAKING a leaf from Japan's book, Peru's delegate withdrew from a session of the council of the league on March 18, just after the council had unanimously adopted a report condemning the occupation of the Amazon river port of Leticia by Peru. It was explained that, as in the case of the withdrawal of the Japanese from a session of the assembly, this did not involve withdrawal from the league itself. The council report upheld the claim of Colombia to Leticia, found its seizure by Peruvian forces to have been illegal, and called for the immediate withdrawal of those forces. Paralleling its action on Manchuria, the league set up a special committee composed of the members of the council to press for an acceptance of its finding, and invited the United States and Brazil to cooperate with that committee. Evidence accumulates that the Leticia adventure is largely a desperate expedient being resorted to by the Sanchez-Cerro dictatorship to retain control over Peru. A war is a familiar device for holding the support of a fickle public. But with the rapid growth of public opinion against Peru, not only in Europe and North America but throughout South America as well, the chances for shortening the career of the trouble-making dictator would seem good. As Dr. Samuel Guy Inman, the guiding spirit in the Committee on Cooperation in Latin America, recently pointed out in these pages, the principal danger against which to guard is competition between the various groups that are seeking to restore peace.

From Penitentiary To Congress

HAVING only recently completed a term of one year in the federal penitentiary at Leavenworth, Mr. F. H. Shoemaker of Minnesota, a member of the Farmer-Labor party, was sworn in as a member of the house of representatives on March

10. There was sharp debate on the propriety of seating him, but the vote was not close enough to require a roll call. This piquant incident does not really mean what it seems to mean. The house is not indifferent to criminality in its members when such criminality is evidenced by court records; and Mr. Shoemaker, although now an ex-convict, had been guilty of no crime involving moral turpitude. His offense consisted in sending through the mails a letter addressed to a banker after whose name he had written the words, "robber of orphans and widows." The specific reason for applying that title, it is alleged, was that the banker, as trustee for a minor's estate, had made final settlement with worthless "securities" until compelled by the court to substitute good ones. Mr. Shoemaker's act was both injudicious and superfluous: injudicious, because there is a federal statute which effectively prohibits sending through the mails the kind of words which accurately describe a crooked banker; superfluous, because such a description appended to the name had no value for identification since there are too many bankers who are robbers of orphans and widows. A characterization to have any value in helping the postman to find the right party should be more distinctive. So he served a year in Leavenworth before beginning his period of service in Washington. Considering the number of prominent bankers now under indictment for various forms of betrayal of trust, it is little wonder that Mr. Shoemaker exhibits rather an unholy pride in his criminal record, and that the brief opposition to his admission to the house ended in something that looked more like an ovation than anything that a farmer-labor member usually receives from that body.

Religious Freedom

IT IS not easy, at best, for Protestants and Roman Catholics to maintain those tolerant and fraternal attitudes toward each other which are essential if they are to live together as neighbors in a free country and to cooperate for the advancement of the many causes in which they have a common interest. There is nothing for it but to continue to try to do so, in spite of the temptations to the contrary and the obstacles which are gratuitously thrown in the way by those who ought to help rather than hinder the development of good will. The references to "Protestant proselytism" in the pope's recent allocution constitute such an obstacle. It is a definite and explicit incitement to hostility. Many American Catholics will feel the embarrassment of it. They have our sympathy. But what attitude they are to take toward it and how they are to explain it to themselves and their neighbors, are their problems upon which no suggestions from outside would be welcome or helpful. We are more concerned that Protestants should understand the pope's statement for what it is worth, and no more, and that they should neither be blind to its significant implications nor get any unnecessary emotional reaction from it.

But first, the statement in question should be read into the record. After adverting upon "the universal fatherhood God has committed to us," the pope continues:

> It is precisely from this universal fatherhood that we draw inspiration and invite all countries, all nations, with so many deplorable instances before them, to consider what serious moral, intellectual and even material disaster is inevitably being prepared wherever the church is openly or covertly combated, hampered or opposed in her mission of sanctification and formation, especially among the young people.

Then follows a reference to "the increasingly blasphemous, aggressive conducting of propaganda of the declared enemies of God," and the "most violent, unwearying and relentless assaults against God and against all religion, principally against the Catholic religion and the Catholic church"—which can scarcely refer to the Russian anti-religious campaign, since that is not directed principally against the Catholic church—and a suggestion that the worldwide catastrophes of war and economic crisis are the results of this impious opposition to the church. But the church alone stands, while her enemies and persecutors, one after another, fall and vanish. Then, immediately, these paragraphs:

> We refer first of all to the Protestant proselytism—at one time cautious and cunning, at another time unabashed and provocative—that is freely and impudently pursued in all Italy, the proper territory of our primatial dignity, and in Rome itself, our city and episcopal see. Here, too, the words of the Divine Founder of the church, "They shall not prevail," hold true and will hold true here more than anywhere else until the end of time.
>
> But here certainly, venerable brethren, the offense to God is particularly grave and the harm to religion and souls particularly serious. We, and with us all our venerable brethren of the episcopate, all the clergy, all the faithful and especially the supporters of Catholic action, all are strictly and seriously obliged to make reparation for this offense, to curb and remedy this harm, to watch, pray and labor to forestall evil where possible and to defend the most precious treasure at Rome and Italy and the most sacred heritage of our fathers, the Catholic faith and Catholic life.
>
> The proselytism we speak of threatens and already develops other evils and prejudices, and other interests, public and private, responsibility for which rests in our hands only in so far as nothing is excluded from that responsibility of the universal fatherhood that God has conferred upon us.

The appeal of the pope to the bishops, priests and laity, and to the Catholic organizations which together constitute what is known as "Catholic action," to combat the inroads of Protestantism in Italy by argument and persuasion, cannot properly be criticized. Believing as he does that the church of which he is the head is the only true church, that outside of it there is no salvation, and that opposition to it is war against God, he is within his rights and is doing no more than his duty in urging the faithful to withstand the propagation of any other system of religious belief and practice. Protestants who believe just as strongly that Roman Catholicism is a false and dangerous system should be as earnest to with-

stand the inroads of Catholicism in a Protestant community, and they are no more open to the charge of bigotry or "impudence" if they do so.

But there are two implications of the pope's statement that cannot be viewed so complacently. The first of these is the thinly veiled appeal for repressive measures other than those of argument and persuasion. Public as well as private interests are invoked. The freedom that is granted by the government to Protestant activities is an "offense to God." While the language of the allocution is guarded, it is difficult to read it without being convinced that the writer, while explicitly stimulating the moral forces of Catholicism to "make reparation for this offense," is also implicitly bringing his influence to bear upon the government to remove the offense by legal and administrative restrictions.

And the other is the flat assertion that "all Italy, the proper territory of our primatial dignity," is the private preserve of Roman Catholicism and that the teaching of any other form of religion within that area is an unwarrantable invasion and affront. Intelligent Protestants can easily understand why the pope feels that way about it and can read his words without undue emotional disturbance. It is one of the penalties of claiming to be the vicar of Christ and to be endowed by God with the office of "universal fatherhood" that one must constantly be affronted and aggrieved by the denial of those claims and embarrassed when those who deny are not kept at a safe distance. But intelligent Roman Catholics should find it just as easy to understand that Protestants, denying those claims, have no respect whatever for the claim to rightful sovereignty over an inch of Rome or to a monopoly upon the teaching of religion in the whole of Italy.

Protestants may believe, and many of them do believe, that any present attempt to propagate non-Catholic faith in Italy is injudicious; but the representation of it as "impudent" arouses the resentment of some and the tolerant amusement of others. For one thing, the people of Italy are by no means unanimously Catholic. The Protestants are only a few thousand, but millions have abandoned the Roman Catholic church. It has had its chance with them and has failed to hold them—just as the Protestant churches in this country have failed to hold millions of the children of religious parents. Probably fifty per cent of the Italian people—and one well-informed Italian recently said ninety per cent—are as open a field for missionary work without proselyting as are the tribes along the Congo.

And for another thing, the Protestant theory of religious liberty is that there should be complete freedom of belief, worship and propagation *in every place throughout the world.* It was not always so, but it is so now, and has been so for a good many years. It sees nothing outrageous in the building of a Roman Catholic church in Plymouth, Massachusetts, or in Salt Lake City, or in Torre Pellice which has been the central seat of the Waldensians for something like seven hundred years. It reckons that the losses which may come to Protestantism by reason of adverse propaganda here and there are not to be compared with the gain to humanity which comes from complete religious liberty, defined as it has just been defined. And it can never feel complete confidence in the professions of devotion to the principle of religious liberty which come from any person, or any organization of persons, who will not give to the principle that universality of application. It cannot see much love of liberty in a policy that calls for liberty where it is weak and a monopoly where it is strong.

But complete religious freedom requires more than can be guaranteed by law. The law can establish only the minimum conditions. Beyond that, there must be an absence of bitterness and bigotry, of groundless fears and irrational suspicions, of recriminations and epithets, and there must be a willingness to cooperate socially and politically. The basis of all this must be mutual respect and confidence. These personal and mental attitudes, which are essential to the fulness of religious freedom, are like the quality of mercy —not strained. They must be won by being deserved. There is a sense in which it is humanly impossible to *give* complete tolerance to those who do not show themselves tolerant. The law may guarantee all their rights that can be guaranteed by law, but it cannot guarantee that people will treat them as they want to be treated.

For this reason it is unfortunate when Protestant missionaries in Catholic countries, where they are protected by law, gratuitously denounce "Romanism." And it is equally unfortunate when the authorized spokesman for the Roman Catholic church applies contemptuous terms to Protestantism and claims exclusive rights for his own church in one country when his co-religionists are complaining that they do not have equal rights in another.

In passing, it may be remarked that the bill now pending in the Illinois legislature making it a misdemeanor for any school official to seek, or for any applicant or agency to give, information regarding the religious belief of any applicant for a position in the public schools, is an ill advised and impractical method of attaining a desirable end. The bill is being pushed chiefly by Roman Catholics. The desirable end is that there shall not be discrimination on the ground of religion. But that end cannot be attained by this means. A law for the prevention of information is no help toward the development of the spirit of tolerance. This issue was fully discussed in connection with the passage of the New York law upon which the Illinois measure is modeled. (The Christian Century, April 20, 1932.)

As a far more practical step toward the encouragement of the attitudes upon which cooperation and mutual confidence must be based and out of which alone can come the complete abolition of discrimination against the adherents of any religion in civil matters, we suggest that the responsible spokesmen

for all groups which wish to enjoy the benefits of such perfect equality shall signify their assent to some such proposition as this: I believe in the complete legal freedom and equality of all religions in all places throughout the world.

MacDonald and Mussolini

A DESPERATE MAN stepped from a military seaplane at Rome on March 18. He had come at the direction of the British cabinet, by way of Paris and Geneva, to make a personal plea to the Italian dictator. Having tried by one diplomatic effort to ward off an approaching European explosion, and having failed, Ramsay MacDonald was now resorting to another expedient. It must have been as distasteful a change in policy as any modern British statesman has been forced to swallow. It involved an open admission that the former course of the British government had led to a diplomatic defeat. It involved according to Mussolini the satisfaction of a diplomatic triumph. But Ramsay MacDonald, accompanied by his foreign secretary, Sir John Simon, pocketed his pride and came to Rome in the role of a seeker after Mussolini's favor because he had become convinced that, short of that step, nothing could prevent another explosion of the European powder magazine.

To understand the desperate nature of the situation which Mr. MacDonald was facing when he made his plea to Mussolini, it is necessary to look at the recent developments of European politics. It is a commonplace to speak of post-war Europe as divided into two main camps—a camp devoted to the maintenance of the treaty of Versailles, composed of France and her satellites, and a camp of so-called revisionist states, of which Italy has become the leader—with Great Britain occupying a sort of mediating position, seeking to throw its weight toward whatever *ad hoc* policy will most effectively preserve the peace. Despite the defeats which have been experienced by the revisionists at intervals during recent years, the tide has been running inexorably in the direction of change from the status established at Versailles. The Lausanne conference last July, ending reparations, marked a major victory for the revisionists. But the sudden rise of Hitlerism to power in Germany overnight turned a diplomatic trend into the possibility of a popular uprising.

That is to say, until recently the revisionist drive has been mainly a matter of economic and diplomatic re-shufflings. (The attempt to create a customs union between Germany and Austria was the one exception, and there the moderate Brüning government suffered a sharp defeat.) But the rise of Hitler has been coincident with a surge of popular demand for a rectification of the frontier lines drawn in the Versailles and Trianon treaties. Not only along Germany's eastern boundaries but in Hungary and the Balkans, there has come into being a feeling that the hour for re-drawing the European map is at hand. The situation has, since the opening of this year, grown far more tense than it was in 1914.

Naturally, France has been thrown into consternation by this sudden turn of events. Not only has she seen her neighbors, north and south, apparently preparing to challenge her, but she has felt that hegemony over eastern and southeastern Europe which she had set up through her relations with Poland and the little entente (Rumania, Czechoslovakia and Yugoslavia) slipping through her fingers. It was this discovery of the change in the European outlook that, to a large extent, accounted for France's sudden conversion to regard for the sanctity of treaties in the closing stages of the league's review of the Japanese course in Manchuria. The Quai d'Orsay had shown a surprisingly philosophical attitude toward the Japanese defiance of the league covenant and the peace pact until the swift progress of events in Germany and along the Hungarian frontiers reminded French diplomats that precedents set up in the far east might soon be appealed to in the heart of Europe.

In her extremity, France turned to Great Britain. The MacDonald government, agreeing as to the gravity of the situation, accordingly resorted to an extraordinary move. It had learned that some 60,000 rifles and 200 machine guns had made their way from Italy to an arms factory at Hirtenberg, near Vienna, for "reconditioning." The ultimate destination of the shipment, however, was to be Hungary, although it was later declared that a part was to be retained in Austria for use in a fascist uprising. Hungary is the weapon with which Italy seeks to challenge the little entente for the control of the Adriatic. Linked with his protectorate over Albania and his marriage of an Italian princess to the king of Bulgaria, Mussolini has made the Hungarian irredentist movement—the famous *Nem, Nem, Soha!* (No, No, Never!) agitation—a constant threat to the Adriatic and Balkan status quo. Shipping arms from Italy via Austria to Hungary was regarded by both Paris and London as notice that Mussolini was ready to force the issue of map revision in central Europe.

The extraordinary step taken by the MacDonald government, under pressure from France, consisted of a diplomatic note sent to Austria on February 11. The note was supposed to be secret. It employed the most brusque terms that can be found in any European diplomatic exchange of the post-war period. It demanded that Austria return the arms to Italy, and that she give an account of herself to the British and French governments. The tone used was that of two major military powers, intent on keeping the peace by their weight of armament, dealing with a provocative little state that was utterly without resources to face their united wrath.

But the move trapped the MacDonald policy in defeat. Austria did not cower. Neither did she submit. Instead, she passed the Franco-British note to

Mussolini and Mussolini's press gave it to the world. And then, on February 21, the apparently defenseless Austria calmly informed Great Britain and France that she could not accept their note! Arrangements were made whereby the arms were shipped back to Italy, but the diplomatic victory scored by Mussolini —for the Austrian defiance of the two great powers was, of course, due to Italian backing—was complete. England and France were forced to climb down. To Austria they said, "We are sorry that you have read our note as an ultimatum. We did not mean it as such." And all Europe came to the alert at this checkmate suffered by the mediating British diplomacy.

After that, developments came swiftly. The Hitler dictatorship was set up in Germany, and armed nazis swarmed into the supposedly disarmed Rhineland. So threatening became the situation along the Polish corridor that mobilizations took place on both sides of the lines. There was even a mobilization of the troops of the free city of Danzig. Austria became an immediate battleground, with the Catholic chancellor now in office proclaiming a temporary dictatorship and the fascists declaring themselves about to launch an uprising that would have as its goal a union with fascist Germany. The Hapsburg claimant, Archduke Otto, moved close to the borders of Hungary and let it be known that a monarchist restoration there would favor close relations with the fascist states. Simultaneously it became clear that the strength of the French position was being undermined by the rapid growth of revolutionary movements within Rumania and Yugoslavia. In the hours while the people of the United States were waking up to the collapse of their economic system, the people of Europe were waking up to the prospect that the political system set up at the close of the war might collapse at any moment, and that the next reality with which the world might have to deal might be a fascist bloc including Italy, Germany, Austria and Hungary, together with parts sheared away from the little entente, unitedly demanding a "rectification" of the continent's frontiers.

Obviously, that threatened a general European war. And with equal obviousness, it left Mussolini the key-man of Europe. Accordingly MacDonald, swallowing his pride, had to make his pilgrimage to Rome. It is a complete misreading of what took place to think that he went to offer Mussolini a scheme for European peace. He went to accept Mussolini's peace terms. His Geneva speech, made on the road to Rome, embodied no disarmament plan which was the natural creation of British statecraft. Instead, it was Britain's announcement of her readiness to accept the conditions for the future strength of fascist states that she believed would be insisted upon by *il duce*. And while it is not yet known what the details are of the Italian "peace preservation" scheme which Mr. MacDonald must now endeavor to persuade the French cabinet to approve, the known fact that Mr. MacDonald now champions Italian and French naval equality together with a reduction of the French and a doubling of the German army, and that the Mussolini pact involves some form of boundary revision, is enough to indicate the extent of the European adjustment which the Italian dictator has demanded as the price of peace.

What luck Mr. MacDonald will have in inducing the French to agree to the Mussolini program cannot be guessed. Were the situation what it was three months ago it is doubtful whether the French government would so much as listen to his proposals. Even at the present moment the French leaders will undoubtedly find reasons for believing that the threats which are coming into the open against their system of European dominance cannot be translated into effective action. It still is impossible for the neutral onlooker to believe that the leaders on either side of the European line, revisionist or non-revisionist, dare allow the situation to drift into war. But this much, at least, has happened: a policy of aggression, a resort to ultranationalistic dictatorships, has forced what have been the dominant powers in Europe to open up consideration of a political readjustment of the continent which all previous appeals to reason have failed to accomplish. Mussolini overshadows the European landscape. Aggressive dictatorship thereby acquires a prestige of immense importance. And the British, if they are to continue to essay the role of redressing the balances, know that they are dealing with material so combustible that tragedy lurks at hand every moment.

Spring

GOD, greatest of poets, sing
Your deathless song of Spring.
No one but You can write
Such wonder and delight.
Let hearts again rehearse
Your page, the universe!
Call Your green banners out—
From our dark soil of doubt.
Call back Your singing birds
With song born free of words.
Awaken streams and flowers,
For these are Yours—and ours.
We are a part of things—
In clods the stir of wings!
This power that can renew
The beautiful and true!
All hearts, all nations, caught
In the circle of Your thought!
The glory lifting through
The dust! . . . We are part of You!
So part of us must be
Love, Hope, and Charity. . . .
Let hearts again rehearse
Your page, the universe.

GLENN WARD DRESBACH

Hitler and German Religion

By E. G. Homrighausen

SPENGLER a number of years ago told us to prepare for the approaching age of the Cæsars. "We shall not make another Goethe, but we shall make another Cæsar," he said. "A Roman hardness is beginning and soon there will be room for nothing else." Regardless of the truth or the untruth of the Spenglerian view of our future, seen in terms of an almost deterministic cyclicalism, we must admit that what Spengler said is curiously coming to pass. It is with the realization of this historical morphology that Germany has to do and will have to do in the coming years. Those who look for the quick failure of Hitlerism are not acquainted with the underlying psychology of our age nor with the philosophical and mystical basis of fascism. There is a dark day facing those champions of democracy, liberty of conscience and worship and research in the face of the inevitable "hardness" of a political philosophy which is arrogating to itself the nature of a religion, demanding absolute allegiance, not merely a passive submission. For with the coming of the Cæsars, there has always come a cult of the absolute mystical state, with a dictator assuming the role of a pontifex maximus who ordains a priesthood of military men as well as a cultus of political and social philosophy that is more a flaming passion than it is a specific metaphysic or systematic political philosophy.

Away with Democracy!

According to the latest utterances of Hitler—of which fewer will be leaking through the outer gate of an iron wall of censorship from now on—his former more promotional fire is descending from the plane of flaming oratory into the realm of positive and accurate direction. With Mussolini, Hitler declared that a right-about-face must be made from the poison of democracy to the life-giving draught of absolute autocracy. The attempt of the socialists to create a national revival through constitutionally liberal and parliamentary means is, he holds, a false attempt. It only offers opportunity for communism to gather momentum, the triumph of which would be the utter ruin of the old reich. What is more, Hitler declares there is no other movement in modern Germany that has such resources of physical power so fully rooted in the masses as Hitlerism. And such a basis is absolutely necessary for the revival of the German reich. The democratic principle must be absolutely rooted out of the whole fabric of social life, even in the smallest village. There must come again that absolute national life in which every person will be forced to enlist with participative zeal as though he were a soldier fighting for the glory that once shone around the German people. Therefore, the anti-Semitic spirit.

One could find many parallels to these propositions in the speeches of Mussolini, except that Hitlerism is fascism functioning in a German environment. The fascist mysticism and principles are identical. The right of free speech and press must be ended in favor of a positive propaganda. There is both capitalism and socialism in the Hitler philosophy. There is imperialism of the most passionate kind, and yet, in spite of the sword-clanging we hear so much about from the distorting press, there is a sincere desire to avoid international armed combat. What sound like war scares from Germany are nothing more than the rising spirit of the German reich demanding a respectable place among the nations and a right to express the nation's inherent spirit in the face of a politically controlled Geneva.

Hitler's Religion

Hitlerism is almost a religion, and yet it does not attempt to usurp the place of religion. Hitler is himself a Catholic and attends mass faithfully. What is more, he demands that members of the nazi group be "positively" Christian. Time and again he has appealed to his church for support and has sought clerical conduct of nazi funerals and weddings; in spite of many refusals, he has not turned against religion as communism has. But Hitlerism believes in a mystical and Platonic idea of the reich. Hitler feels himself to be the chosen messiah who will be instrumental under God in reestablishing the glory that once belonged to the fatherland. The state is a divine entity. When Hitler asks his followers to despise self-government, it is not an arbitrary demand, but one that comes of slavery to an ideal. To become a Hitlerite is similar to experiencing a conversion to the mystical reich, to worship it and to give one's life for it. Someone has recently called it the demand for "an ecstasy of slavery."

Protestant Decline

Fascism in Germany, as in Italy, is gathering to itself the youth, who even before, and much more since, the war have been blindly groping for some mystical anchorage to which they might cling and for which they might labor with pure and passionate devotion. They were sick and tired of the humdrum of a scientific culture with its standardization, tired of an idealism that was purely an illusion, tired of the staid old churches with their stagnant old ritual that never touched life but which was merely the rehashing of old theological phrases. They chafed under the fatalistic attitude which the older generation took toward social evils. They wanted some great truth for which they could crusade and in which they might lose their lives. They despised social class conflicts and industrial complexity which increasingly threatened their chances at earning a living for years to come.

True, this enthusiasm and idealism of youth took

different forms. It seems that of all the religious organizations only the Catholic church was able to offer its youth something objective that would satisfy. The Protestant churches were suffering from disestablishment and from the ordeal of reorganization. Besides, they had sold their souls to the German nation during the war and were discredited for that reason. And they had no positive and objective gospel to offer these youth because all too long they had busied themselves with the historical and critical aspects of the Christian religion. They were mere "religious cupolas over a secularized society."

But the Catholic church had a deep mystical piety, a strong universal unity, a sense of mass strength, a positive dogmatism of faith and social action. In this respect the communists fared equally well. They too had a faith and a dogma. There were others who followed the more pantheistic esthetic paths and took to nature-love, while still others took to the cults and others to much grosser activities. But there was one movement that had a passion that bordered upon religion, and had a practical program which was bent upon restoring the reich. That was Hitlerism. To it the youth, especially of the middle class, flocked. They found in it a vitality and a task that demanded their best.

What Will Happen to the Churches?

Thus Hitlerism is something that attracts red-blooded men. It possesses something akin to the Bergsonean *elan vital,* to the Nietzschean and Schopenhauerean and Sorelean mysticism. It is a subconscious urge that is not intellectual, ethical or emotional as such. In the words of Spengler, which he uses as a definition of real religion, it is "pure metaphysics," or as Dr. Visser 't Hooft says, a "pure activism." Hitlerism is not an absolute in the material sense, but is in the sense of a pure, spiritual, absolute "feeling-tone." Hitlerism is wrongly judged by those who seek to find in it a practical program of political action without seeing that it is first of all a pure movement of idealistic emotion akin to the Christian faith. Communism is *detailed* in its dogmatism, Hitlerism is *dynamic* in its dogmatism. And fascism will, as it did in Italy, seek to make an alliance with the forces of religion. Communism makes no such compromise.

One may speculate as to just what will happen in the religious world of Germany in the next year or years. Germany is still religious if not in terms of attendance at worship at least in its conception of religion, and specifically the Protestant religion, as a cultural necessity for the building of a reich. Hitler shares that view, as Mussolini does. It is interesting to note that after the war, when the churches were disestablished through the combined influence of the socialists, communists and the teachers, that the sectarian and voluntary idea of the church held in the United States did not triumph. The Germanys within Germany still have their state churches or *Landeskirchen.* There is no absolute separation of church and state. That *Volksgefuehl* is so deeply ingrained that for the present the church is considered an absolute necessity for the social order. The state must recognize religion as one of society's elements. The churches in Germany, in spite of a quasi-disestablishment, have not divided according to polity or doctrine as might have been the case, but they have remained quite the same as in pre-war days, with the exception of minor changes in the educational system and matters of taxation and political control. And it is freely known that Hitler will have to bid for the support of the *Landeskirchen*—as well as for the support of the Catholics who also still hold to the cultural idea of the church in society—if he would create the reich he hopes to effect, even as Mussolini had to do in Italy.

Harder Task Than Mussolini's

Hitler will have a harder task, perhaps. Evangelical *Landeskirchen* are not as popular as once they were. Nor are they as materialistic in their control of the populace as Catholicism is in Italy. Mussolini had only to make an advantageous peace with *one* religious group, which is the accepted religious organization of Italy. Hitler may not have to conclude such a peace as Mussolini had to do, but the chances are that sooner or later he will have to do so if he would hold his power over the masses. But Hitler has to confront not only a Protestant group that contains conservative and liberal forces, nationalists and pacifists and internationalists; he has a strong Catholic bloc to deal with which has been known since the days of Bismarck to possess a cohesiveness and stubbornness that Protestantism does not possess under pressure. Protestantism possesses no such unity of thought and action. Besides, its relation to culture has always caused it to capitulate to the powers that be in a crisis.

Two other factors enter the problem: one, Hitlerism is a more naturalistic and materialistic type of fascism than that of Mussolini; and another, Hitlerism possesses a racial bias which Mussolini never countenanced, or rather faced. But the fact is that with the German glued to the cultural aspect of religion, Hitler will have to come to some form of truce or alliance, not only with the liberalism of the universities and the pacifism of a large body of youth, but with the social philosophy of the Catholic church as well, before he can really succeed. Otherwise, the masses will not follow him for long.

Hitler and the Catholics

Perhaps the greater problem is with the Catholics. Hitler will do well not to foment such a *kulturkampf* as Bismarck instigated in the seventies to work his own downfall and make him trek both bodily and spiritually to Canossa! Hitler will do well to go to Canossa voluntarily while he can. It will be tragic for him to wait. It may be that the liberal evangelicals, together with the international liberal philosophical idealists will stand their ground, and, combining with the Catholics, make progress for Hit-

ler difficult. Such a union took place between Protestant clergy, parents' associations and Catholics in the struggle against the secularization of the schools which was attempted by the socialists just after the war, in which the latter were blocked. Hitler faces a task that is far more difficult than that which Mussolini faced.

Has Catholicism Weakened?

But it may be that the Catholic church, which boasts of its *semper idem* quality, is much weaker than it was in the 'seventies, when the centrist party came into existence, and when archbishops, bishops, clergy went to prison, suffered heavy fines, were exiled rather than obey the May laws which made the church practically a part of the state. Perhaps the scholarship of German Catholics has broadened too much to give the old church her corporate strength. Unlike Italy, Germany has produced a group of scholars like Karl Adam, Guardini and Maritain who conceive of Catholicism in no Italian external sense, but rather as a profound philosophy of life which makes room for the deepest mysticism as well as the highest social action and a sane rapprochement between science and religion and modern culture. For that reason Catholicism in Germany may not possess her old tried and mature conviction of years ago. But she has been known to stand her ground when necessity demanded. And certainly the claims of Hitlerism are not compatible with Rome's sense of spiritual imperialism nor with her theory of personality nor her theology of social action. If the centrist party stood firm she might thwart Hitler's best laid plans, as she did Bismarck's. But it is also true that many Catholics are not members of the centrist party and many others have left the Catholic church because the church has forbidden her people membership in Hitler's party.

Leviathan Appears

As long as Hitlerism was a mere theory all was well. But now that the leviathan—to use Bismarck's words about the papacy—has come up out of the water and actual programs are being launched, the battle is on indeed.

It may be that Spengler is right. At least, the Cæsars are taking to themselves attributes which seem to be the only ones they can think of to save the tottering western states—the attributes of religion. That always happens. I am wondering what will happen to the professors in German universities who since the war have stood for an international idealism. What will happen to men like Dr. F. Siegmund-Schultze of Berlin, to Dr. Martin Rade of Marburg and his colleagues, those champions of the free churches, to Professor A. Deissmann of Berlin, to Pastor Mennicke of Berlin, Professor Tillich of Frankfurt, to all those who are done with war and the slavery to the state that wipes out the dearly bought freedom of personality, to those who are done with the Hegelian state philosophy? What will happen to Professor Karl Barth and his colleagues whose theology is certainly not on good terms with any nationalistic control of the gospel? (Professor Dehn's recent experience in Halle is still fresh in our minds!) What will happen to the spirits in the "Evangelical Social Congress," men who wish to perpetuate the social idealism of Harnack and Nauman and Eucken and Troeltsch? Yet there are many nationals in the clergy ranks, such as Althaus.

At least the stage is being set as once it was set in the early days of Christianity. Christ or Cæsar—the issue is definitely joined. No longer are we talking about theories of nationalism versus international Christianity for theological journals, but about realities. And what happens in Europe will in due course of time happen in this country as surely as harvest follows seedtime and autumn follows summer. The age of the Cæsars is upon us. What to do with Christ?

A Voice Lifted in Warning

By Paul Hutchinson

AMERICAN Protestantism is becoming increasingly aware of Arthur E. Holt. Dr. Holt is, to be sure, no newcomer in American church life. As professor of social ethics at Chicago theological seminary, and before that as a denominational executive in the field of social service, he has been making an important contribution to the vigor of our religious thought for a good many years. But the importance of his work has not been apparent to more than a comparatively small group of insiders. Now, with the whole social organism under unprecedented strain, thoughtful persons in all the churches—Catholic and Jewish as well as Protestant—are noticing the frequency with which, when dependable guidance is wanted in a large number of fields of specific action. resort is taken to Arthur Holt.

Is it a question of church strategy in the city? Ask Arthur Holt. Is it a question of conditions among factory workers? Ask Arthur Holt. Is it a question of the standards of life among the unemployed? Ask Arthur Holt. Is it a question of the situation among country churches? Ask Arthur Holt. Is it a question of the future of the farming community? Ask Arthur Holt. And now I notice that the progressive American board of commissioners for foreign missions, confronted with the demand for a new line of action embodied in the Laymen's report, has turned for leadership to a special committee headed by Arthur Holt.

A New Type Leader

Holt is something of a new type in church leadership. For more than a generation now the Protestant world has been listening to demands for a new recognition of social responsibility and a new measure of social action. The men who have voiced these demands have based them on a diagnosis of conditions which was accurate enough in its description, but

which was largely dependent on the exploratory work done by secular social investigators. There has been immense value in that sort of exhortation, and will continue to be. But Arthur Holt works on a different principle. He gathers his own facts. When he prepares to say something to the churches about city unemployment, he arranges to take down the direct testimony of hundreds of the unemployed—testimony that the political and business interests, for reasons of their own, would rather not have taken. When he is to say something about the rural situation, he climbs into a Chevrolet and follows the same process in Michigan or Iowa or elsewhere. As I write, he is on the point of starting for a swing around what might be called the "farm holiday" territory. His method of working, in other words, consists almost entirely in the gathering of facts, endless facts, incontrovertible facts. But when Holt comes back to the churches with his facts all charted or mapped or set down in the form of pages of direct testimony, they say something. They cannot be ignored.

Facts, Facts, Facts

It is a stimulating experience to talk with Dr. Holt. As he comes toward you across the room, his tall, spare frame topped by one of those compelling heads in which the eyes sit brooding beneath bushy brows, divided by the high ridge of a duke of Wellington nose, you catch yourself thinking what a magnificent model he would have made for Sargent somewhere along the line of that frieze of prophets. But when he has settled himself deep in his chair, and the salty humor with which his speech is flavored has flashed out once or twice, the man loses that slight trace of formidableness which must impress the stranger, and you find yourself fascinated by the apparently boundless resources of facts, facts, facts on which he is able to call.

The last time I had a chance for a long talk with Arthur Holt I had gone to him for more information about one of his new enterprises. In company with several other clergymen, including a Catholic priest and a Jewish rabbi, he had organized a League for Justice to Agriculture. I had received the general announcement of the venture, but before giving it wholehearted support I needed to know a little more about it. Why should the churches be asked to get behind another organization? And if they should, what does justice for agriculture involve?

"Well," Holt began, "we must realize that there is an urban-rural conflict at the present time that is reducing the independent farmer to despair. Take the situation here in what we call our Chicago milk-shed as an illustration. Here, after infinite negotiation and effort, we have an organized market, in which the farmers, with their tested herds and their supervised conditions of production, supply the city with guaranteed milk. It has been an immensely costly process for them to bring their herds and their farms to the place where they can do this; most of them are still heavily in debt as a result. They are receiving now two cents a quart for their milk; a price that barely takes care of their operating expenses. But they operate under the constant threat of knowing that, just outside this milk-shed, in northern Wisconsin, there are hundreds of farmers who are wild to crash this market with milk that they will sell for one cent a quart!

What the City Does Not See

"Now, if you allow this unregulated one cent milk to enter the Chicago market, you will destroy at a blow the whole system of planned marketing that has been built up. The dairy industry in this region will be reduced once more to a state of cut-throat anarchy, and these farmers, who have gone into debt to give the city the kind of milk it demanded, will go bankrupt almost to a man. Yet the people in the city—the good people, I mean; the church people, the social workers, the so-called public-spirited citizens—see just one thing. They see the poor unable to buy milk at the present price of nine cents a quart. And they insist that that price must be brought down. The result is that there is a sharp conflict of interest between city and country, and unless we do something to make the total picture clear we will soon find the best elements in the city insisting on doing something which will ruin the best elements—the independent farmers—in the country."

"I can see all that," I agreed, "but how can the conflict be avoided? It's as old as Rome, isn't it? A good many of the historians seem to think that it was the thing that destroyed Rome. How are you going to escape it, or end it, now?"

At the Farmers's Expense

"Perhaps we can't," Holt conceded. "But I am sure that our only chance is to build up in the cities, among the socially-minded citizens, groups that will give themselves to making a real study of the rural situation, so that they can make the farmer's point of view clear to the urban dweller. There certainly is no hope for a peaceful solution of this always threatening conflict except in bringing both parties to see their essential community of interest. And that means, just at present, to make the American city dweller see how much everything he has depends, in the long run, on the prosperity of the farmer, and how his demand for help at the farmer's expense will lead straight to his own eventual ruin. That's what this new league is going to try to do—get such groups started in the various cities."

"Then if everything depends on increasing this sense of a community of interest between city and country," I ventured, "what do you think of Professor Merriam's proposal for city-states, in which the big cities shall be set aside in political units by themselves?"

"It's a typical urban proposal, and it's pointed in absolutely the wrong direction. It seeks to set up just another dividing line between city and country, to increase their sense of separateness, and to make

the conflict between them more explicit and more bitter. Why, ask yourself this question: What is a city? Or put it this way, Where does the city end? I put that up to the boys in my classes, and they chewed away on it for a long time, and finally they made this answer: The city ends where the buyer and the farmer face each other across a load of wheat. A city, in other words, is a conglomerate of manufacturing, financing and selling groups, plus a group offering professional services, plus a hungry mob wanting cheap food. That extends clear out to the point where the food is produced and bought. And any proposal that seeks to set the city more off by itself than it already is, whether politically or in any other way, will have as its ultimate outcome the reduction of that bargain across the load of wheat—or the can of milk, as the case may be—to a stark, savage war of extermination. Our hope of salvation lies in tying the rural life of the nation to the city, not in divorcing them."

The Loss of Hope

"I tell you, city people do not yet *begin* to appreciate the plight that the farmer is in." The grey eyes were snapping under the beetling brows; the long index finger of one hand was marking down points on the chair's arm. "City newspapers print a few vague paragraphs about foreclosure sales being broken up here and there, and the farmer's strike out around Sioux City last summer and the more recent milk strike near Milwaukee gained a good deal of attention. There's a general feeling of uneasiness; politicians and public know that things are pretty bad, and wonder in a foggy sort of way how long the farmer will stand it. But do you realize that the independent farmer in this country is at the point where he is about ready to say that there is no hope for his salvation?"

"None?"

"Well, almost none. Of course, he keeps hoping that conditions will change. But he doubts whether they will. In all the hearings we held among the farmers of Iowa last summer, no point was made more frequently than the loss of hope for any political salvation. You see, the farmer simply cannot pay his debts. There is no question about that, and it doesn't do much good to argue about the process by which he has been brought to this condition. He can't pay. If he is not to lose his farm entirely, if he is not to sink into peasantry, his debts must be wiped out. Perhaps that could be done through a mortgage moratorium; perhaps inflation is the way. But he is beginning to believe that nothing adequate will be done along either line unless he resorts to some sort of direct action."

"How about the domestic allotment scheme?"

"I think that the domestic allotment scheme, in its original form, held out more promise to the farmer than any recent legislative proposal. It opened a cooperative way to get his production controlled, and it was a sort of backdoor method of slipping him in under the benefits of a tariff. Of course, the bill now before congress is not the original allotment scheme, and there's no telling what it will be by the time the politicians get through with it. In the original form I was for it, and so were the farmers. Yet I don't want you to think they were unreservedly for it. A good many of the best of them, the most thoughtful, had grave misgivings. They thought they saw that if the domestic allotment plan went through, it would just provide an incentive for the insurance companies to throw the farms into bankruptcy and take them over.

"Of course, the whole situation is obscure. Here is Professor Ryan, of the Catholic Social Action group, for allotment, while lined up against it you find the Chicago board of trade and the socialist groups, who claim it would increase the consumer's cost of living. Apparently, they have discovered a new 'divine right'—the right of the urban proletariat to cheap food. My belief is that debt reduction should precede resort to the allotment scheme."

"Where is it all coming out?"

"Who can tell? Look at the situation superficially and you will say that we have all the makings of a revolution. In the city, hungry masses and vast unemployment, with the prospect that this high percentage of unemployment may continue almost indefinitely. In the country, these desperate farmers, some of them already dispossessed, and the rest knowing that they can be dispossessed at any moment when it suits the pleasure of their absentee creditors. In both city and country, this appalling load of debt. There you have, it must be admitted, the makings of a revolution.

No Pink Tea

"But a revolution in this country would not be any pink tea. In the city, it would be met with machine guns and the kind of treatment that was described in the special orders issued to the Illinois national guard last year." I remembered those "shoot to kill" orders clearly. "In the country, action would be equally drastic. Any uprising of the farmers would be put down ruthlessly. Do you think it is unlikely that they can be reduced to peasantry without having the chance for a successful revolt? Why, that has already happened in the mining regions; it has happened in certain parts of the rural regions; I think it is the thing most to be feared over agricultural America as a whole.

"For don't forget, if this revolution that some people talk about should come now, it would probably involve a civil war between city and country. Why? Why, because any revolution in the city that might have a chance to succeed would have to be led by some tremendous demagogue who would be certain to make cheap food his principal battle cry.

"So you see we come back to that rural-urban conflict. Whichever way you turn, toward revolution or toward orderly progress along the paths we have walked in for generations, this conflict must be reckoned with. If it is fought out, it means ruin for

everybody. But if it is to be resolved peacefully, it means that there must be an educational process, directed largely at the urban mind, that has hardly been started yet. That's what the League for Justice to Agriculture hopes to get started."

As we talked on through the afternoon, a good many revealing lights from Dr. Holt's background were flashed across the picture. I saw his father, one of the Colorado pioneers; member of the first class initiated into the Grange; bringer of irrigation to a wide region; today, undaunted but helpless, permitted at the sufferance of the banks to live on one portion of the farm that was once his. I saw his own ministry, in Colorado, in Kansas, in Texas. I saw the meticulous care with which he pursues his ceaseless fact-hunting. And I could understand, as I came away, why Arthur Holt's is a voice to which the churches are learning to pay heed.

The Social Value of Fanaticism

By Charles W. Ferguson

RECENTLY I attended several discussions among groups supposed to be vitally concerned with the church and the present crisis. These groups were, for the most part, under radical leadership and control. They were attended by the Katzenjammer Kids of religion, and heaven knows that the impending collapse of the bankers' grandstand (you could hear the beams cracking at the time) should have called for heroic utterance, if not decisive action. Considering the grizzly hurrah raised in many super-patriotic circles, I expected these young Christians to grow impassioned and appear slightly misguided.

I must report, however, that the sessions I attended were weirdly like the joint meetings of the Atkissonian and Orthonian literary societies I used to visit in the halcyon days when our idea of a national problem was the tariff. I could not escape the feeling that I was in the dank presence of impotence and triviality. Monstrously academic questions were posed and debated with a ferocity which belongs only in junior colleges and the United States senate. Proposals which could have gained the support of the Union League club were made in neat subcommittees and carried to the floor of the main sessions by votes of 8 to 2, with 18 not voting. There these innocuous suggestions begat endless resolutions which were stiffly passed in the most approved and orderly parliamentary fashion. The whole thing was a reprehensible affair—smug, senseless, moribund, a kind of glorified bridge tournament played with calling cards.

Smothered in Technique

I do not mention these facts to deplore them, nor yet to show the supineness of the church in the face of catastrophe. I mention them to illustrate precisely what this piece has to say: the so-called liberal element in the church has so successfully smothered its emotions that it has nothing left now but a dry, stilted technique, indistinguishable from the methods of a women's club and not half as stirring. In short, the liberals of religion are fast growing sophisticated, intellectually pat. Those who follow their leadership necessarily become even more sterile, mimicking phrases (coercion is one of them) without the slightest understanding of what these phrases mean. Liberal religion has here as elsewhere capitulated to dainty secular fads and vogues.

It is for this reason that the meetings referred to above were stale and unprofitable. I listened in vain for any suggestion that liberal Christians are useless unless they are irritants, disturbers of the peace and complacency of a generation drunk on stupidity and greed. Now and then a radical proposal was set forth, but its radicalism lay in the field of economics, not of religion. The plain fact is that our young hopefuls have forgotten religious enthusiasm and become amateur sociologists. An amateur sociologist may be all very well in his place, but religion loses its identity when it merely resolutes lofty and constructive suggestions. It is as though a pack of trained sociologists should come together and discuss the twelfth chapter of Romans, deciding after due deliberation to endorse the sixth verse.

Be Smart Though a Christian

The situation reflected here is sadly true of most liberal religion today. During the past ten years our liberals have grown introspective, concerned with a detailed inspection and justification of their spiritual anatomy. Keenly aware of the failure of the church, they naturally have been sensitive to other fields of thought—particularly economics, psychology, and sociology. The consequence has been a too-ready adoption of the findings of these fields and a covetous appropriation of their vocabulary. What is more, the sensitiveness of liberal religion has likewise made its exponents all too conscious of secular criticism and therefore hotly anxious to fight these criticisms with fire. In other words, the emancipated religionist has been busy for a decade educating himself and slinging a lingo which will show the sociologist and economist that a man can be smart though Christian.

Admirable as this readjustment may be, its by-products are plain to the naked eye and rather depressing at the moment. It is not to be mourned that religion has become tempered with intelligence, but it is distressing that religion in the pride of its slight

maturity has forgotten the chief function it can perform—that of raising mild and wholesome trouble on a wide scale through its persistent enthusiasm for the ideal. This may seem to our intellectuals a menial function, but at least it is entertaining and it takes religion out of the realm of economics and places it in the realm where it belongs—that of motivation.

Now among the economists, on the other hand, there is some understanding of religious values. In his book, "A New Deal," Stuart Chase recognizes somewhat wistfully the religious idealism which a communist revolution in this country would create. Of course he recognizes too that the gains from such an onslaughter would not be worth the grief and demoralization it would entail. Mr. Chase goes on to propose what seems to him the most desirable way of reconstruction, namely, a skilful and purposive program of transition from our present fatuous capitalism to some species of intelligent collectivism. But the social enthusiasm necessary to the achievement of the program he sketches is quite as great as that which would be needed for revolution. Indeed, this enthusiasm would have to be of a more durable sort, drawing its power from a greater bellows than would be needed for quick upheaval. It is the kind of task which must be hitched up with the idealism of the race.

Divorcing Religion from Life

Enter liberal religion. Not disguised as a filibustering professor or high-school parliamentarian but in the role of a gad-fly of economic discontent. The spirit of religion has always been supremely irrational. Some realization of this obvious fact ought to find its way into the learned deliberations of those who meet to discuss and remain to resolve. The younger generation of religious radicals is in serious danger of making the same mistake as the older generation of religious conservatives—that of divorcing religion from life. It is a pity, I think, that a bit of the maniac ecstasy of the Holy Rollers or at least the Oxford group cannot be injected into, say, the Church League for Industrial Democracy.

Disciplined Fury

In thus advocating strenuously the path of disciplined fury for the church, I am by no means blind to the other course it might pursue. There is much to be said for the church's loss of identity. By this I mean that it can serve some admirable and no doubt valuable function as a kind of polite debating society and political sewing circle. We cannot have too many such societies in the disturbing days ahead. The world crisis has taken the face off our society and we are now engaged in looking at the world. So there is an alternative to what I propose. I am not at all sure that you could ever persuade the Joneses to become really wild advocates of any new social scheme simply because they happen to belong to the First Methodist church. On the other hand, the Joneses might very well allow Ted and Sue to attend occasional innocuous sessions of the Students' Forum or the League for Economic Betterment if these meetings were held in the basement of the church and did nothing more than pass ambiguous resolutions. The result would not be far-reaching, but it might achieve ultimate good. Thus the church is not utterly useless when it houses and encourages a sweet and somewhat elementary exchange for ideas.

My remarks, however, are not addressed merely to the Joneses. I speak to that small but articulate minority who pretend to be interested in an absurdly improved society. It seems to me well for this group to recognize that there must be a division of labor in the task ahead. The thoughtful minority of the church cannot be all things to all men. There is one distinguished service it can perform. It can be a tack in the seats of the mighty. What is needed is a clearer understanding of the social value of ethical fanaticism, a method of translating the frenzy of the older types of religious enthusiasm into some persistent agitation for a better world.

BOOKS

Ideas That Have Made History

ADVENTURES OF IDEAS. *By Alfred North Whitehead. The Macmillan Company, $3.50.*

BACK of the political and military history which for many generations engaged virtually the whole attention of students and readers of history, lies the history of institutions, customs, practices, and economic and cultural activities. The first of these is concerned with the ways in which men have been governed; the second, with the ways in which men have lived. Back of both lies the history of ideas. Some of the ideas are highly general, others are less so. The more general they are, the farther reaching is their influence when they finally make themselves effective.

In the first part of this book—and in some respects both the most interesting and the most important part of it—Professor Whitehead considers "the emergence of ideas from activities, and the effect of ideas in modifying the activities from which they emerge."

What this amounts to, of course, is nothing less than a philosophy of social progress, with illustrations; or a study of the processes by which those ideas which, taken by themselves, might be considered the subject matter of philosophy, gradually get themselves embodied in the structure of human society and in the fabric of civilization. To put upon this Skeleton formula for the relation of ideas to concrete social phenomena all the meat that belongs to a complete history of civilization, would be an impossible task within the limits of a single book, or even for any series of books that could be written within the lifetime of one man. But the value and interest of the enterprise are fully expressed in the exposition of the principle and its application to a sufficient number of

ideas of adequate importance. The author thus defines the scope of his treatise: "The fragment of human history upon which this book is concentrated is concerned with the transmission of civilization from the near east to western Europe. The topic is limited to the story of the energizing of two or three main ideas, whose effective entertainment constitutes civilization." Yet the limits are not quite so narrow as that modest outline might suggest, for the ideas which are given important space in the discussion include a sociological or anthropological group (such as that of the human soul, the humanitarian ideal, freedom, the substitution of persuasion for force, and foresight), a cosmological group (the laws of nature, ideas about the cosmos, and the principles and methods of science), and a philosophical group (in which appear the contrasted concepts of "appearance and reality," and others).

Taken in the large, the whole argument may be thought of as the expression of a sophisticated and disillusioned optimism. It is equally an antidote to the Spenglerian doctrine of the inevitable "Untergang," a bracer for the discouraged idealists who are in despair because everything cannot be accomplished in a minute and because there is a lamentable lack of agreement between Christian principles and contemporary social practice, and a check to those starry-eyed reformers who stubbornly believe that everything can and will be done in a moment. Here there is a sense of long and patient processes slowly working out—by the blood and tears of men, and also by their understanding and laughter and comradeship—the essential transformations which bring the social practices and institutions into harmony with the great basic ideas that have been working in the western world at least from the time of Plato.

Those who have hitherto found the reading of Professor Whitehead's books a rather formidable undertaking will find a glad surprise in store if they will try this one. It is by no means light reading, but its closest thinking is couched in a style which is in itself a delight. I do not want to run the risk of making the author ridiculous by fulsome praise, but the book has the feel of Plato; by which I mean no more than that it has charm and beauty woven into the very texture of its scholarship, and that it transmutes learning into wisdom. Crisp and luminous generalizations abound. I quote a few:

"The factor in human life provocative of a noble discontent is the gradual emergence into prominence of a sense of criticism founded upon appreciation of beauty, and of intellectual distinction, and of duty. . . . For European thought, the effective expression of this critical discontent, which is the gadfly of civilization, has been provided by Hebrew and Greek thought." "We see here the first stage of the introduction of great ideas. They start as speculative suggestions in the minds of a small, gifted group. They acquire a limited application to human life at the hands of various sets of leaders with special functions in the social structure. A whole literature arises which explains how inspiring is the general idea, and how slight need be its effect in disturbing a comfortable society. Some transition has been produced by the agency of the new idea. But on the whole the social system has been inoculated against the full infection of the new principle. It takes its place among the interesting notions which have a restricted application. But a general idea is always a danger to the existing order." "The progress of humanity can be defined as the process of transforming society so as to make the original Christian ideals increasingly practicable for its individual members. As society is now constituted a literal adherence to the moral precepts scattered through the Gospels would mean sudden death."

It is perhaps unfair to quote so much without quoting more. But there is the book. And I venture the suggestion that the thoughtful reading of it will do much to increase the reader's courage, patience, and understanding.

W. E. Garrison.

Shaw's Flight from God

The Adventures of the Black Girl in Her Search for God. *By Bernard Shaw. Dodd, Mead & Company,* $1.50.

IT WILL not quite do to pass this off with an epigram or an epithet by calling it Shaw's "nasty little black book." It is, to be sure, irreverent to the verge of ribaldry, but under its hilarious buffoonery and almost blasphemy there is a serious purpose, which is to fire as heavy a broadside as he could against—or, in his own less pretentious figure, to "bring down the knobkerry with might and main" upon—what he considers the dogmatisms, the intolerances, and the hypocrisies of the "pseudo-Christianity of the churches." You can't argue about an allegory; and though this is not one, it is near enough to it to be similarly immune to solemn criticism. You take it or leave it. One does not need to say that it is immensely clever; Shaw wrote it. Though he is all against supernaturalism in any form, and concludes that for the black girl, and *mutatis mutandis* for the rest of us, "it is wiser to take Voltaire's advice by cultivating her garden and bringing up her piccaninnies" than to bother about ultimates and universals, still it is not unfair to quote a few of his unconventional encomiums on the Bible: "A great deal of the Bible is much more alive than this morning's paper and last night's parliamentary debate. Its chronicles are better reading than most of our fashionable histories, and less intentionally mendacious. In revolutionary invective and Utopian aspiration it cuts the ground from under the feet of Ruskin, Carlyle and Karl Marx; and in epics of great leaders and great rascals it makes Homer seem superficial and Shakespeare unbalanced. And its one great love poem is the only one that can satisfy a man who is really in love. Shelley's Epipsychidion is, in comparison, literary gas and gaiters." The praises of an enemy are not less faithful than the wounds of a friend.

Shaw's black girl may have been earnestly searching for God. But Shaw himself is revealed in the act of seeking to escape him.

W. E. G.

Books in Brief

100,000,000 Guinea Pigs; Dangers in Everyday Foods, Drugs and Cosmetics. *By Arthur Kallett and F. J. Schlink. Vanguard Press,* $2.00.

The rather startling statements contained in this book need the confirmation which is supplied by the fact that the two authors are both men of known sobriety of judgment and technical familiarity with the matters discussed, both have important positions with Consumers' Research, and one of them was for six years with the U. S. Bureau of Standards. So it cannot be dismissed as mere idle talk when they assure us: that neither the pure food and drug act nor the method of its administration gives the public any adequate protection against poisonous and injurious products; that many of the widely advertised brands of medicines and cosmetics (named in the book) are either worthless or harmful; that the patent medicine business, the abuses of which most people believe to have been curbed, offers practically unlimited opportunities for experimenting on the public with dubious or deadly drugs for which anything can be claimed in advertisements pro-

vided the label on the package contains neither absurdly false claims nor false statements of ingredients; and that, in fact, the public is just so many guinea pigs upon which the makers and venders of such commodities are performing their researches in exploiting the fear of disease and the hope of health and beauty. Here is a field which very urgently demands a new deal in the public interest, even at the risk of spoiling some private businesses which live by gulling and poisoning the public.

COURAGE THAT PROPELS. *By G. Ray Jordan. Cokesbury Press,* $1.00.

To those who are tempted to doubt the reality of God and his power in these perplexing times, this little book by G. Ray Jordan comes as a tonic, with its reassuring messages of God's power and comradeship in times of crisis and disappointment. The theme of the book is God's constant and abiding presence. The topics are pointedly put, the problems clearly stated and developed with such simplicity and power as to give inward courage to face outer chaos. The chapters deal with such themes as: "Riches You Cannot Lose," "What Is Left?", "America's Greatest Need," "Invincible with God," and so forth.

HUMAN GEOGRAPHY OF THE SOUTH, *a Study in Regional Resources and Human Adequacy. By Rupert B. Vance. University of North Carolina Press,* $4.00.

Such a study as this is basic to an understanding of the economic history and present condition of the south, and even of its culture. No theory is advanced or argued in regard to the dependence of cultural upon economic factors, but no student of the society or civilization of a region will be willingly ignorant of its geographical features, resources, climate and industries. And no student needs to be, so far as the south is concerned. The very comprehensive and detailed presentation of these data will supply the need.

FRANCISCAN POETS. *By Benjamin F. Musser. The Macmillan Company,* $2.00.

Himself a poet and a Franciscan tertiary, Mr. Musser is a competent interpreter of the stream of poetry that has flowed from Assisi. There has not hitherto been a treatment of the whole field. Except for one chapter on Spain and Portugal, the poets included are all English and Italian. Several who shed luster on the group can scarcely be said to have derived their inspiration either from or through the order—Dante, Petrarch, Michelangelo. I am glad to find an understanding chapter on my special favorite, Jacopone da Todi.

ISLANDS UNDER THE WIND. *By Hassoldt Davis. Longmans, Green & Company,* $2.50.

Mr. Davis will probably not have Halliburton's luck in being idolized by women's clubs if he returns to cash in on his adventures. The ladies may, and should, view with disfavor his blithe and unabashed promiscuity with the native women of Tahiti and Bali, the scenes of his amatory and other exploits—and I do not mean mild flirtations. His book is a facile record of these and other experiences in the enchanted islands of the Pacific.

HIZZONER THE MAYOR. *By Joel Sayre. John Day,* $2.00.

A satire and extravaganza on municipal politics. Extravaganza? Can anything be more extravagant than the reality, or more fantastic? If anything can be, this is. The scene can't be Chicago for it is on the coast, and it can't be New York because it has a river with a north branch containing an island densely populated with aliens; yet it is an American city of over three million people. "Hizzoner," the playboy mayor, cannot be the first person you think of because he is a republican; and his predecessor and rival cannot be the buffoon-mayor who naturally comes to mind, because he is a democrat. So there is no occasion for libel suits.

THE AMERICAN SCENE. *By Edwin C. Hill. Witmark Educational Publications,* $3.00.

The story of 1932 is told vivaciously by Mr. Hill who here uses a method not unlike that of his well-known radio broadcasts of the news. A volume devoted to the happenings of the past year in politics and everything else that made first-page news—unless a sober compilation like the Statesman's year book—comes too late to be good journalism and too early to be good history. Within these necessary limitations, the author makes interesting use of his varied materials.

HOT ICE. *By Robert J. Casey. Bobbs-Merrill Company,* $2.00.

Hot ice means stolen diamonds. This is a story which only a newspaper man could write, a clever mystery story of crime in Chicago—without a bootlegger in the cast. Casey's genial whimsicality and ingenuity guarantee a pleasant tale, whether he is writing about Easter Island in the South Pacific or Goose Island in the Chicago river.

WHEN YOU GO TO EUROPE. *By Edwin Robert Petre.* 1933 *Edition. Funk & Wagnalls Company,* $1.25.

When—and if. But if you do go, this compact and easily portable handbook will give much useful information, especially in planning the trip. It will not take the place of guide books.

THREE NOVELS OF LOVE. *By John Galsworthy. Charles Scribner's Sons,* $2.50.

This latest volume in the convenient collected edition of Galsworthy contains three pre-Forsyte novels, namely: "The Dark Flower," "Beyond," and "Saint's Progress." 739 pages.

HISTORICAL ROMANCES. *By Stanley J. Weyman. Longmans Green Company,* $2.50

If you like the old-fashioned romances—sword and cape, and all that sort of thing—Stanley Weyman is an old friend. Here is a reissue of three old favorites, "Under the Red Robe," "Count Hannibal," and "A Gentleman of France," in one volume—1,100 pages.

CELEBRATED CASES OF CHARLIE CHAN. *By Earl Derr Biggers. Bobbs-Merrill Company,* $2.50.

And if your fancy turns to mystery stories, no introduction to Charlie Chan will be necessary. This ingenious and obese oriental always gets his man, and besides that he is a singularly lovable person with a poise and patience that pervade the stories of his exploits so persuasively that one reads them with a peace of mind not ordinarily associated with murder mysteries. This is no bargain basement sale, but it is remarkable enough to mention that the price of one novel buys five in one volume—"The House Without a Key," "The Chinese Parrot," "Behind That Curtain," "The Black Camel," and "Charlie Chan Carries On"—1,600 pages.

THE HUTTERIAN BRETHREN, 1528-1931. *By John Horsch. Mennonite Historical Society of Goshen College, Goshen, Ind.*

The Anabaptists have been long in winning vindication from the undeserved odium which came upon them, partly because of the misdeeds of a few and still more because of the social and religious conservatism of those who have written

their history. George P. Fisher, it may be remembered, classed them all together as "fanatical and licentious sectaries." Recent years have brought additional facts and better judgment. The Hutterian Brethren, now forming a group of less than a thousand members within the classification of Mennonites, have a history of three centuries marked by purity, loyalty and martyrdom. They exhibit on a small scale a Christian communism which goes beyond that of the Jerusalem church in that it is a communism in production as well as in consumption. Mr. Horsch, who has written other works on Mennonite history, has based his treatment upon many early sources not easily accessible.

CORRESPONDENCE

Episcopalians and Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: Please let me offer my congratulations on the article, "Anglo-Catholics and Unity," by John Clarence Petrie, in your issue for March 15. It is a clear, fair and discriminating analysis of the impasse of the Protestant Episcopal church in reference to unity—an impasse deplored, as Mr. Petrie states, by all liberals in the Anglican communion. It is entirely true that the Anglo-catholic position is based on the theory of apostolic succession, which supports its cult of the mass. The fact that Anglican scholars have long since demonstrated that the theory of apostolic succession had no validity in primitive Christianity, and that even presbyters were not considered essential to the celebration of the holy communion in the primitive church, laymen often officiating, fails to make any dent in the propaganda of Anglo-catholics. This minority group in the Episcopal church has, following the lead of the founders of the Oxford movement in 1833, used the methods common among today's high pressure press agents and advertisers. Say a thing, whether true or false, often enough and unthinking sections of the public will swallow it. In spite of this procedure, however, and in spite of skilfully developed and vocal organization, not ten per cent of the communicants of the Episcopal church can be classed as members of the Anglo-catholic party. Mr. Petrie's article should do much to clarify our position to communicants of other churches.

New York City. GUY EMERY SHIPLER,
Editor, The Churchman.

German Terrorism

EDITOR THE CHRISTIAN CENTURY:

SIR: The streams of human life which constitute nations are facing similar partings of the ways. Shall a successful majority be required to serve a whole people? Or shall a dominant party terrorize and destroy minorities?

Worldwide expression of "the opinions of mankind" should be strong enough to deter at its beginnings terrorism in government. The case of Germany is now immediately before us. News reports carry stories of violence to life and property, with threats of worse to come. Word has come by cable under date of March 4 that it is believed to be necessary that present reactionary forces now taking control in central Europe should know that leading people in the world watch and condemn.

Have we in the United States any vigorous and high-minded public opinion to offer?

Washington, D. C. ALICE THATCHER POST.

The Churches and Young People

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit a comment on Mr. McMahon's recent letter about the change in youth study materials as ordered by the Methodist board of education? No doubt some youth leaders will be relieved by a return to the old "affirmation" method of a discredited theory of education. It is easier just to "say so." Two fundamental errors appear in Mr. McMahon's statement. First, a woeful lack of faith both in Christ and in youth; in Christ, lest without our emphatic indoctrination he should lose grip on youth; in youth, lest in the presence of perplexing questions the chance is against loyalty to Christ. Ample experience on record makes such unfaith reprehensible. Second, the mistaken idea that "constructive thinking" can take place in a situation where the outcome is predetermined by "affirmations of faith." Creative thinking takes place when all facts are fearlessly sought, all questions daringly faced, even the question of the adequacy of Christ for the needs of the hour, alternatives discovered and a way of action chosen. The minister or youth leader who is afraid that young people will not find and be loyal to Christ through the experience of raising real questions and finding facts and solution would do well to withhold judgment until he has examined the testimony of those who have done so. And if the affirmation method was such a howling success how do you explain twentieth century America?

Los Angeles, Calif. FRANK M. TOOTHAKER.

Secretaries of the Navy and Disarmament

EDITOR THE CHRISTIAN CENTURY:

SIR: Two sudden performances, involving the outgoing and the incoming secretaries of the navy, are startling enough, as revelations of menacing undercurrents, to prompt sober citizens to sit up and take notice.

1. There is a strong move among the big navy men in New York and Washington to make Charles Francis Adams, the head of the navy in the Hoover administration, president of the Navy league, superseding the notorious William Howard Gardiner, who got the league into such bad repute two years ago by his violent and boorish attack upon President Hoover.

2. Claude Swanson, who has been made secretary of the navy in the Roosevelt cabinet, inaugurates his work by announcing that he will endeavor to bring the fighting fleet up to the full strength permitted by the terms of the London treaty of 1930, and this as soon as conditions make it possible, bringing our navy to equality with that of Great Britain. Mr. Swanson knows of course as well as you or I that this "permission," abstractly quite correct in the London treaty, involved no obligation or plan for any immense building up of our navy.

Why do the group of directors of the Navy league want Mr. Adams to head their organization? Manifestly because they feel that his activities and attitude while head of the navy department show him to be "their man." One does not need to belong to the Navy league for that assurance. It has been clear that the spirit and the policy of President Hoover and of Secretary Adams about a big navy and the general question of the reduction of armaments were growing steadily farther apart. The Navy league has become convinced that Mr. Adams' aims and ambitions for the navy are practically the same as its own. The directors who have revolted against Mr. Gardiner's continued presidency had no objection to his general policy and program; they objected to his rampant and abusive pamphleteering and bad manners. Many of them are men of social standing; and the Gardiner sort of thing was indigestible at club dinners. They felt that Mr. Adams' style is more suitable for their purpose, and that in the point of a big navy he is just as solid as the offensive Mr. Gardiner. The point of moment for the common man is the revelation of the insidious counteractions which a President has to encounter in an effort to place the nation at the head of a great international crusade for disarmament. It seems ironical that a presumedly faithful member of the cabinet of

such a President, whose cardinal aim was world disarmament, should by word or act have lent encouragement for invitation to leadership of the Navy league.

The case of Mr. Swanson is worse than that of Mr. Adams, for Mr. Swanson has been a member of our American delegation at the Geneva disarmament conference itself, and it was commonly expected until he was suddenly transferred from the senate to the navy department that he was going back to Geneva when the conference reassembled. What he did while at the conference that was significant or bold few of us can recall, but we assumed that the President's stirring proposal to the conference, that all the nations should begin by cutting down their armaments one-third, was peculiar inspiration and imperative for the American delegates at the conference to take advanced leadership in the cause that brought the conference together. Even Germany, in her demand for equality at the conference table, was quick to proclaim that she did not seek parity through increase of her own armaments but through the scaling down of the superior armaments of other nations to the low level prescribed and compelled for herself by the Versailles treaty.

That an American delegate to the conference should make his first conspicuous act after his return from Geneva a plea for a bigger American navy is a mournful certificate of how sentimental and skin-deep had been his assumption of devotion to disarmament and his arraignment of the war system in behalf of international law and order.

The issue is clear, and it cannot be shirked; and the American people will not permit their own spokesmen or their government to lapse, through any material temptation, pretended prestige or specious excuses, from the high and heroic leadership which the nation has assumed. We may never forget, nor allow our responsible representatives to forget, that it was through our sponsorship that the nations have with practical unanimity adopted the pact renouncing war and pledging the settlement of *all* disputes by peaceful means. The provision for such legal settlement is now so complete as to meet every possible case; and failure in such recourse is recreancy and a reversion to the old anarchy which will no more be sanctioned. The Stimson declaration that this government will not recognize any acquisition of territory by force was but the direct and imperative implementing of this international pact. It is our glory that we were the first officially to formulate this great principle, so quickly accepted and endorsed by the united family of nations.

As clear a corollary of the commanding pledge that all international disputes shall be settled by peaceful means is the rapid and radical reduction of all the instrumentalities for dealing with disputes by force or war; and upon our nation, alike safest of nations and the sponsor of the great peace pact, lies the primary obligation for sweeping armament reduction. For Americans of all men, and especially for official Americans, at such a juncture, to prate about the prestige of big navies or condone apologies for armaments is to sell our birthright and betray mankind.

Boston, Mass. BRADLEY STONE.

The Anglo-Catholic Position

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot refrain from thanking you for the article, "Anglo-Catholics and Unity" by John Clarence Petrie, in your issue of March 15. It is such a lucid and understanding statement of our position, and we welcome every opportunity to let the Protestant world know what that position actually is. It is far less disconcerting to be disagreed with than to be misunderstood.

Omaha, Neb. ROBERT DEAN CRAWFORD.

The Reality of God

EDITOR THE CHRISTIAN CENTURY:

SIR: In his review of "Is There a God?" in the issue of March 8, Professor Hocking speaks the releasing word, without which the whole discussion would have been, if not vanity, at least vexation of spirit. God, he says, is an "experience"—both deepseated and intimate—of "my Other Self, inalienably present." "As I find myself, so I find therewith an immediate sense of God."

This is a fresh re-statement of what Professor Hocking has already advanced in his noble book "The Meaning of God in Human Experience," in the admirably clear and significant chapter "Confessio Fidei" in "Types of Pholosophy," and also in "Rethinking Missions" (p. 53).

Without this note at its close the impression made by the entire discussion in the pages of The Christian Century would be that the reality and nature of God depend upon the pros and cons of argumentation. On the contrary, both the history of Christian theism and the testimony of the overwhelming majority of religious men and women rest upon intuitive experiential realization of him.

There is a place, and a large place, for the discussion of the intellectual supports and difficulties of theism and the problems which arise out of the interpretation of the experience of God. But to make either his existence, or his nature, dependent upon these is to allow intellectualisis to dominate experience. Unless there is something deeper and more intimate than reason, alone, can grasp, God is not only an uncertainty but not far from an irrelevancy. His is the reality of a personal presence—or it is peripheral, if not negligible.

No one realizes more fully than a "personalist" how inadequate the term "Perfect Person" is for this Presence; but no one, on the other hand, realizes more fully how rich in limitless meaning the concept personality may be, when it is filled with experiential content, in interpreting the meaning of the Divine Presence whose existence needs no proof.

Pacific School of Religion, JOHN WRIGHT BUCKHAM.
Berkeley, Calif.

Referred to Mr. Hays

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just thrown in the fire a copy of Pearl Buck's magnum opus, "The Good Earth." It was purchased because of the idolization this writer receives in your journal. Thus on the back cover of today's Christian Century the highest praise that can be given the Laymen's report on missions is that Pearl Buck recommends it.

My judgment and that of every humble Christian who has read this book and talked with me about it is that it is no honor to Christian missionaries. I think Will Hays is missing a great opportunity in not putting "The Good Earth" on the screen. Here he would combine all the intimacies of Chinese prostitution with the recommendation of the most forward-looking Christian journals which pass judgment on his production.

Waycross, Ga. ALAN T. JONES.

Locating the Villain

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder why so many writers, papers and magazines will spend so much time thinking and writing and talking about things that are results of, rather than causes of, our economic debacle? The real cause of the depression is the Wall street, price-cutting chain store. You remember that Saunders conceived the cheap-price Wiggledy-Piggeldy idea some years ago, and that when the Wall street bankers (the Mitchells and Bakers you mention) saw what a good graft it was they robbed him of the stores, the system, the name and the graft. They have elaborated it considerably and are using it today in an effort to get rich quick at the expense of the farmers, the artisans and the small business man. Of course they have beaten prices down in an effort to corner all the business and stay under the price of the independent (whose prices had to be continually lowered to meet *their* prices) until the price of the necessities of life got so low that the farmers—and the small banks who hold his mortgages—went broke trying to give something for nothing.

Isn't it strange that the farmer should, in times when his income was really good because of high prices, walk his legs off

XUM

hunting for a chain-store who would sell his own products at the cheapest possible price? The small merchant's business was undermined by the inroads of the chains, and what he did—and does—do was at so small a margin that he had no more money to hire the artisan to build him a house than the farmer had; so that stopped the income of the skilled workers. Isn't it evident that operating the chain stores with cheap prices, in an effort to reap profits by using the volume idea, using the cheap prices to break the independent, and eventually raising prices after the independent is broke, has resulted in this depression? Isn't it also evident that so long as we allow these cut-throat chains to operate that the depression will continue regardless of what we do about banking, money, prohibition or what have you?

Longmont, Colo. H. M. Deaver.

Supporting a Reviewer

Editor The Christian Century:

SIR: I was delighted to see in your pages the excellent review of the widely advertised book, "My Neighbor Jesus." You have again demonstrated that your paper seeks to give the best it can get on any given subject. The New York Times gave this book a very flattering review on its front page, the echoes of which reached some of our great dailies in Texas, a copy of which was sent me by a friend. I wrote the Times about this book, and sought to correct their bad judgment, but they thought it was too late to correct a mistake.

The Christian Century goes to a large number of our ministers who may be deceived by the theological interpretations of this book. For that reason I wish to add a little to Dr. Dean's remarks. The word *shabachthani* means to leave or forsake, as it is evident from the following in the New Testament of the Peshitta version, Matthew 19:72, 29, and 25:56, and in many other places. Even more important is the fact that in the Aramaic sections of Daniel the word means to leave, and it is the same root as found in the Peshitta version, Daniel 4:12, 20, and 23.

A similar mistranslation, and even worse, is the claim of the author of this book that the word *tlita koome* means "sleeper arise," all depending on the context as to what the meaning of *tlita* shall be. Now in the Aramaic of Peshitta, the word translated sleeper means a girl or maid, and nothing else, it being the feminine form of a word, the masculine form of which appears in Luke 2:40, where the word is used to describe the child Jesus. Now it is manifest that the author of this book has confused the word *tlita* with a word in modern Aramaic which always and everywhere means a sleeping girl or woman.

The Aramaic of the ancient version of Peshitta, and what lies back of it, is of great importance to the students of the New Testament. And such scholars as Burkitt, Burney, and Moffatt, as well as others have shown where that fruitful study lies. The author of the book under discussion has done little to free us from our theological views, as the clipping sent me about this book shows.

I have sent you this letter for one reason only, and that is to show that not only is there a student in the Oriental institute who does not agree with the author of this book, but that neither does one who as boy spoke modern Aramaic, and as a high school boy had to learn to read the ancient Aramaic of the Peshitta, to be more correct, the Syriac of the Peshitta. I was afraid that some of our ministers might be tempted to take the word of one who can speak the native tongue; hence, the testimony of another whose mother tongue is the modern Aramaic.

First Presbyterian Church, Michael MarYosip.
Temple, Texas.

The R. O. T. C. Is Nervous

Editor The Christian Century:

SIR: The increasing nervousness of the R. O. T. C. units of the University of Missouri is quite evident to those who have any insight as to the real situation. Since Attorney-General Mitchell found that the "compulsory" feature of the military training is optional with the local institution the military authorities have been cautious about adverse publicity. The decreasing budgets for the general work of the university has a tendency to make the high cost of the military unit the more obvious, and there has been considerable feeling among some of the members of the faculty committee on military training that the time has come to eliminate the "compulsory" clause and make the military stand on its own merits as a possible student elective.

That the local military administration has a bad case of "nerves" was demonstrated last week at the sessions of the statewide student conference on the causes and cure of war. In order to make sure that no pacifist sentiments should be put over the "Scabbard and Blade," "The Pistol Club," and "The Pershing Rifles" paid the registration fees of about 130 of the total of 170 delegates to the conference. There was nothing wrong about this had they entered the conference to seriously discuss the problems. But after registering at the first sessions and failing to pack the resolutions committee they went outside, wrote a set of "preparedness" resolutions and in the evening packed the house to pass their own resolutions which had been handed to the press several hours earlier. Rev. Luther Wesley Smith, for ten years pastor of the First Baptist church, and a leader of young people in the community, roundly rebuked them for their procedure and considerable excitement prevailed at the meeting.

The one feature that supports the R. O. T. C. is the fact that advanced students get a considerable financial grant which helps many a poor lad through school but does not serve to make him an idealistic advocate of peace. There is no question but that the military organizations overstepped themselves in packing this conference and that the reactions will be definitely negative throughout other colleges and universities in the state.

Columbia, Mo. C. E. Lemmon.

The Question Box

Will you please answer in The Christian Century as to whether Christians should ever support the way of force in changing social conditions. So many of us feel that the lot of the coal miner and the woman in the textile mills is so tragic at the present time that resort to force might almost be justified.

H. B. H., Bellevue, Pa.

THE INEQUITIES and tyrannies of certain forms of industrial administration are creating increasing discontent and protest on the part of the workers involved, and growing disapproval on the part of all informed and socially-minded people. The natural inclination is to meet coercion and injustice with forcible resistance. That is the short and peremptory method. But it is the ineffective way. It has only the momentary advantage of releasing the indignation of those who are the victims of an oppressive system. Usually, also, it results in reprisals in the form of harsher measures or discharge.

The words of Jesus, "They that take the sword shall perish with the sword" are as true in industry as in war. But there are forces that are stronger than violence. The pressure of public sentiment, stimulated by Christian insistence upon the duty of brotherhood, reduces by slow advances the area of injustice and oppression. The protests of the Interchurch World movement compelled the abandonment of the twelve-hour day by the steel trust. Mahatma Gandhi's campaign of non-violent resistance is forcing the reshaping of Indian administration by Great Britain.

When you venture the statement that "resort to force might *almost* be justified," you have acknowledged the restraining power of a moral force stronger than violence. Protest, passive resistance, and every form of social interpretation which points out the responsibility for justice and sympathy on the part of industrial administrators toward their brothers in service is the only way out—the way that Jesus would approve and that the social order is gradually coming to understand. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Detroit Hit by Bank Earthquake

Churches and All Institutions Still in Dark as to Ultimate Effect of Crash—Lenten Services Open

(Correspondence from Detroit)

DETROIT, March 16.—This city has been shaken with a series of economic earthquake shocks. On Feb. 14, Gov. Comstock proclaimed a bank holiday, due to the serious condition of Detroit's two largest banks. For eight days all of Michigan's banks were closed, then opened for a brief period under drastic restrictions. Next came the holiday proclaimed by the President, and all the while these two mammoth banking institutions, one of them the twelfth largest in the nation, seethed with conferences and controversies in an endeavor to find a way out. An offer was made by Henry and Edsel Ford under certain conditions to take over the assets of the old institutions and establish two new banks. For 24 hours the Fords were in the center of the picture, and it looked as if they would be in control of the banking business of the city. Then something occurred. The Fords passed out of the picture as suddenly as they entered it. Senator James Couzens made a flying trip from Washington, and spent several days in conference with high officials of the two banks and also with the Fords. From day to day in the newspapers one announcement canceled the one made the day before, and finally on March 13, Monday, the United States government took over the First National and Guardian National banks, and appointed conservators. This drastic decision must have been necessary. It assures the future, but it leaves the past if anything darker than before. Beyond any doubt this city presents the worst financial tangle in the land.

* * *

Churches Face Situation In Good Spirit

What this condition means to Detroit churches, benevolent and philanthropic organizations, Y. M. and Y. W. associations, may be imagined. Budgets have been cut up and down, right and left, salaries slashed ruthlessly, and even so, incomes have not been sufficient to meet the reduced budgets. To be sure, the period through which we have been passing is wholly unprecedented, and cannot continue for long. Yet the way back to anything like normalcy is bound to be long and tortuous. In the face of such crises the morale of the churches is magnificent, the courage of pastors and people strong and infectious, the attendance upon services most heartening, and is growing. The experience has proved a vast leveler, and there is, I think, a new sense of solidarity and brotherliness. Radical reductions have been taken by ministers and members of church staffs without a murmur. Volunteer services are myriad, and given with zest. Yet it cannot be denied that this dynamic city has been terribly wounded and may have to go halting and crippled through many a year.

* * *

Lenten Services Open

The lenten services this year under the direction of Ralph C. McAfee, indomitable executive secretary of the council of churches, opened March 1, with unusually fine interest despite the unusual situation. The speakers for the first week were Bishop Herman Page, Dr. Joseph A. Vance, and Bishop Edgar Blake; for the second and third weeks, Dr. J. M. M. Gray of Central Methodist church, and Dr. F. P. McConkey of Immanuel Presbyterian, Dr. Chester B. Emerson of Cleveland, and Dr. Roy Ewing Vale of Woodward Avenue Presbyterian church, will continue the meetings up to March 31, when Dr. M. S. Rice, Metropolitan Methodist, will, as usual, conclude the series with two weeks of preaching. The meetings are held in the Keith Temple theater, from 12:15 to 1:00, and broadcast over WWJ.

* * *

And So Forth

Dr. Joseph M. M. Gray has introduced an innovation in his evening service. He is giving a series of interpretations of Biblical characters. As he interprets, one of his members impersonates the character in costume. He opened Sunday evening, March 12, with Judas, first in a series of four under the general title, "Pageants of the Passion."

More than 500 women took part in the International day of prayer program sponsored by the Detroit council of church women, Friday, in the Central Woodward Christian church. This meeting closed with the celebration of the Lord's supper.

The new minister of North Congregational church is Dr. Charles Haven Myers, formerly minister of Plymouth church of Shaker Heights, Cleveland, more recently of Friday Harbor, Wash., his home while he wrote and lectured.

Homer Rodeheaver of tabernacle evangelistic fame is assisting Dr. Rice in a series of meetings at Metropolitan church. Large crowds are attending.

EDGAR DEWITT JONES.

Glasgow Students Join Oxford in Anti-War Stand

Glasgow university students have followed those of Oxford union and Manchester university in voting not to bear arms for king and country. Male students of Glasgow defeated a motion that they would be prepared to fight for the king by a vote of 634 to 568.

Gandhi Pushes Aid for Pariahs

Allowed to Write for New Paper Dedicated to Destruction of Untouchability —Interprets Coercion of Love

(Correspondence from India)

NAGPUR, Feb. 25.—Mr. Gandhi has set his heart on the removal of untouchability. Ever since his epic fast last September things have been moving in a remarkable manner in this field of social reform. The government has wisely allowed the mahatma freedom to carry on work connected with the removal of untouchability from behind the prison bars. The statements and interviews that emanate from this great prisoner on this subject are eagerly read and discussed by all classes of people. Work in this connection has grown so much in volume and value that it was thought advisable to start a weekly paper exclusively for discussion of topics related to the removal of untouchability. The first number of this paper appeared on February 11 from Poona under the title "Harijan." Harijan means literally "God's people." This is the new name which Mr. Gandhi has been instrumental in popularizing all over India for the so-called untouchables. Though it is under the editorship of a free man, Mr. Gandhi, the prisoner, writes over his name most of the articles in it. This paper is having an enormous circulation like Young India edited by Mr. Gandhi and suppressed by government about a year ago.

* * *

Stanley Jones Questions Mr. Gandhi

In the first number of Harijan the report of an interview that Dr. Stanley Jones had with Mr. Gandhi before the former left for America is published. One of the questions asked was: "Was not your fast pure coercion?" The answer given by Mr. Gandhi is as follows: "If it is agreed that my fast sprang from love, then it was coercion, only if love of parents for their children or of the latter for the former, or love of husband for wife and wife for husband, or, to take a sweeping illustration, love of Jesus for those who own him as their all, is coercion. It is the implicit and sacred belief of millions of Christians that love of Jesus keeps them from falling and that it does against themselves. His love bends the reason and emotion of thousands of his votaries to his love. I know that in my childhood love of my parents kept me from sinning, and even after 50 years of age, love of my children and friends kept me positively from going to perdition, which I would have done most assuredly but for the definite and overwhelming influence of that

XUM

love. And if all this love could be regarded as coercion, then the love that prompted my fast and therefore my fast was coercion, but it was that in no other sense. Fasting is a great institution in Hinduism, as perhaps in no other religion, and though it has been abused by people not entitled to fast, it has on the whole done the greatest good to Hinduism. I believe that there is no prayer without fasting and there is no real fast without prayer. My fast was the prayer of a soul in agony."

* * *

Non-cooperation in A New Light

To secure support from the members of the legislative assembly in Delhi for the two bills now before that body removing the legal difficulties in the way of allowing untouchables to enter Hindu temples and to prevent the ancient custom of untouchability being given the sanction of law as is now done, Mr. Gandhi sent two of his trusted followers to the imperial city. They have also been pleading with the government to give special facilities for the introduction of these bills. This action has been criticized in some quarters as inconsistent with the policy of non-cooperation with the government adopted by the national congress and advocated so vigorously in the past by Mr. Gandhi and his followers. This criticism has elicited the following reply from Mr. Gandhi: "I cannot consistently with my obligation as a prisoner deal with this question as fully as I would like to. But I can say this much, that there is no doctrine in the world which admits of the same kind of application under every variety of circumstance. . . . I am today non-cooperating with Sanatanist (orthodox Hindu) friends, but I would like my questioners to analyze my non-cooperation, and they will find that in the very act of non-cooperation I am seeking their cooperation in my campaign. Exactly in the same manner, I may non-cooperate as much as I like with government or any institution, but I would be a very foolish man if I did not know that I was non-cooperating in order to secure cooperation from them. Thus I am now seeking the cooperation of the government and the legislature in order to further my purpose which I hold to be very sacred and altogether good. Beyond this I may not go, for the reason I have already stated."

* * *

Congress Leaders Not Religious Fanatics

The principle stated above that for the good of the country Mr. Gandhi may be led to cooperate with the government and the legislature is considered in some quarters as the foreshadowing of the policy that the national congress may adopt in regard to the future constitution. The recent discussion in the house of commons only confirms the fear that even moderate political leaders in India have about the unsatisfactory nature of the coming reforms. The white paper which will be issued in March by the British cabinet will make the British intentions regarding India more definite. Meanwhile there is growing apprehension in India that if congress, the most influential political party, decides to non-cooperate, government in alliance with reactionary Muslims and Europeans and big landlords may so completely capture the administration of the country as to be able to reduce the common people to further poverty and economic servitude. It was perhaps with this danger in view that Mr. Rajagopalachari, the ex-president of the national congress, who served various terms of imprisonment but who at the present moment is free, made the following public statement: "If it be proved that the boycott of the federal assembly and the provincial councils under the future constitution would result in irreparable harm to the country, the congress would not boycott legislatures. We should not think that congress leaders, like religious fanatics, would forever stick to a particular policy." Considering that Mr. Rajagopalachari was the outstanding congress leader who organized the non-cooperation movement in 1920-21 and is held in great respect throughout the country as the faithful interpreter and follower of Mr. Gandhi, this statement of his may be considered as prophetic of the policy that the congress will adopt on the coming reforms.

P. O. PHILIP.

To Make Study of Religious Prejudice in U. S.

The Institute of social and religious research is undertaking a nationwide survey of religious prejudice. The project was suggested by the national conference of Jews and Christians, and approved by the institute. "Economic, political, cultural and religious relationships will be analyzed by firsthand study of conditions in the church, business, social, civic and journalistic fields." Five widely scattered areas will be considered. Galen Fisher, director of the institute, and C. E. Silcox of Toronto were selected to conduct the study. Work has already been begun in Baltimore. John D. Rockefeller, jr., is financing the survey.

Dr. H. T. Hodgkin Undergoes Serious Operation in Dublin

Dr. Henry T. Hodgkin, for several years director of the Pendle Hill graduate school, a Quaker social study center at Wallingford, Pa., is reported very seriously ill in Dublin, Ireland. He has recently undergone an operation.

Important and Timely

The Meaning and Truth of Religion
by
Eugene W. Lyman
Religious Book Club Selection for March

"He gives an interpretation of religion which is certain to be regarded as one of the most cogent and conclusive treatments of the subject in our day. There is no important aspect of the problem with which Dr. Lyman does not deal."
—*Religious Book Club Bulletin.*
468 *pages.* $3.00

In Place of Profit
Social Incentives in the Soviet Union
by
Harry F. Ward
with drawings by Lynd Ward

A realistic account of what life is like in the only land where "profit" does not rule. Written "from the inside" by a man who has lived with peasant, worker, and intellectual in Russian cities and villages. Contains original material, first-hand experience, trained interpretation and the first analysis of the psychological forces behind the greatest social experiment of our day. $2.50

Making Life Better
by
Elwood Worcester

One of the greatest present-day practitioners in the field of mental and spiritual health explains the "whys" of emotional and mental unrest and tells how our depressions, neuroses and anti-social feelings may be altered. $2.00

at all bookstores

CHARLES SCRIBNER'S SONS, NEW YORK

PREACHING VALUES
In The Old Testament
IN THE MODERN TRANSLATIONS
By Halford E. Luccock

¶ "Of all help provided to ministers to stimulate their homiletical inventiveness and enrich the content of their preaching, I can think of nothing more helpful than Professor Luccock's two books on Preaching Values in the New Testament and the Old."—*Dr. Harry Emerson Fosdick, New York.*

¶ "Doctor Luccock is incisive and critical—like the prophets with whom he deals. He has human understanding like Job. And best of all he has an experience of God, like the Psalmists, whose messages he interprets."—*Dr. Jesse Halsey, Cincinnati.*

¶ "The book is a rich store of treasure for the spirit—a treasure to quicken and inspire a hundred different moods. No American writer whom I know contrives so powerfully to mingle laughter and tears —and fire too."—*Dr. Douglas Horton, Chicago.*

Net, $2.00 postpaid

At the Better Bookshops
THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

Pacifists Plan New Campaign

Conference to be Held in Washington After Easter—New Unemployment Crisis—Pastor Forced Out

(Correspondence from New York)

NEW YORK, March 18.—New York war resisters are increasing their activities these days. The critical situation in the far east with persistent rumors about war preparations by our own government have caused our pacifists to bestir themselves. The visit of Dr. Einstein has been helpful. Last Thursday afternoon he met a group of out-and-out war resisters at an informal reception in the Waldorf-Astoria. To combat the war menace the War Resisters' league is calling a conference on "militant pacifism" to meet in Washington the Saturday after Easter, that is April 22. The program for the day includes the presentation to the President of the signatures of those who are determined to have no part in war, conference sessions on pacifist strategy and a mass meeting to be addressed by prominent religious and social leaders including John Haynes Holmes, Stephen S. Wise, John Nevin Sayre, Sidney E. Goldstein and others. The recent decision of Judge Ulman of the Baltimore superior court that the 26 denominations which have officially taken stands against war are now in the eyes of the law on a par with the Quakers has been most encouraging to our local peace groups. War resistance blanks and additional information about the coming conference may be obtained from Devere Allen, 40 West 68th street.

* * *

Lawson Purdy Resigns

Lawson Purdy, well known executive head of the Charity Organization society, resigned his office this week. For the past 15 years Mr. Purdy has been the secretary and director of this organization and has done much to put our charity work on a business basis. Porter R. Lee, a director of the New York School of social work, has been chosen as his successor. Mr. Purdy has accepted the office of controller of the corporation of Trinity parish. This too is a sizeable position, for Trinity is the richest church in the United States, its assets last year being listed at $18,141,260.93.

* * *

Emergency Work Bureau Employes Organize

The plight of those being dropped this month by the Gibson committee is most tragic. Several thousand have been laid off from the made work jobs and there are no other jobs available for them. Some can be cared for after a fashion by the Home Relief bureau but this aid is most inadequate. Several hundred have banded themselves together into an organization and have asked Samuel Stern, a lawyer, to represent them in making their plea to the city authorities. To many the notice of dismissal from the Gibson committee comes like a death notice. Yesterday's papers reported rioting at two Home Relief stations.

* * *

Christian Association's Student Council Dinner

Invitations have gone out from the National student council of the Y. W. C. A. and National student division of the Y. M. C. A. for a dinner to be held March 27 at the Y. W. C. A. building. Prof. Van Dusen, dean of Union theological seminary, is to preside and addresses will be made by Dr. Adelaide T. Case of Teachers college, Dr. Boyd Edwards of Mercersburg academy, Miss Mary Calwell of Mount Holyoke college and Dr. W. A. Visser 't Hooft, general secretary of the World's Student Christian federation.

* * *

New Negro Play

A new Negro play is attracting wide attention. It is a folk drama in four scenes by Hall Johnson called "Run, Little Chillun." Many of the critics are giving it the highest praise, even classing it with "Green Pastures." It is a play of intense power and sublime beauty depicting the struggle of revivalistic Christianity and primitive voodoo for the soul of the Negro. The cast of 175 throw themselves into the play with such abandon that it is hard to realize that they are acting. The play has the endorsement of the National Association for the advancement of colored people.

* * *

Community Council Favors Unemployment Insurance

The Lower East Side Community council, whose membership consists of 135 social, religious, civic and educational agencies south of 14th street, and east of the Bowery, has gone on record in favor of unemployment insurance legislation in the present legislative session. A letter has been addressed to our governor to that effect and representations are being made to the legislature. Nowhere in the city is there a group of people who know more about the misery caused by unemployment than the representatives of the member agencies making up the Lower East Side council.

* * *

Dr. E. H. Emett Forced Out

Dr. Edward Henry Emett, pastor of the Manhattan Congregational church at Broadway and 76th street, has been ousted by the vote of the congregation. This action was taken a month ago but news of it became public only in the last few days. Dr. Emett came to the church in 1921 and is a native of London, England. At one time he was advance manager for Billy Sunday, the famous evangelist. The difficulty between the church and the pastor has grown out of the building program of the church. The old church was torn down in 1929 and replaced by a 24 story apartment building. This church-hotel venture failed and the church instead of realizing any income from it was ordered by the supreme court to pay rent for its own church space.

EDMUND B. CHAFFEE.

Hawaii Mission Board Recast

Sweeping Changes Made in Direction of Famous Society—War Games Favor Defense—Dr. Axling Speaks

(Correspondence from Hawaii)

HONOLULU, March 1.—During the last decade or a little more, the population of Honolulu has increased by nearly 50 per cent. We are confronted with a situation which offers us no help from other places of similar type; for there is none. It is easy to say that the problems here are the same as elsewhere, but as a matter of fact, they are not—even among the white population. Even the transient group that never feels itself a part of the permanent situation is not in a normal state of existence. Mission work is becoming harder rather than easier, not because of the failure of the missions, but because of the increasingly complex life among the people who are changing from other cultures and religions to something that they find or try to find here. The process is always awkward, often tragic, and frequently a failure. All missions here face this problem. We, too, have been rethinking missions.

The Hawaiian board has had as its leaders men whose character and Christian life has been unquestioned. The desire of many of the old residents for intimate pastoral service from them indicates the regard in which they are held and the sincerity with which they have lived. But for a long time it has been thought by many that the board should be organized with a general secretary at the head instead of three equal associating secretaries. A reorganization plan was presented and adopted by the board on Feb. 10. Rev. John P. Erdman has been made general secretary with three associates, Rev. Norman C. Schenck, Rev. Henry P. Judd, and Rev. Frank S. Scudder. In place of the former executive council, an executive committee has been formed of the following: the general secretary, chairman, Emil Berndt, president of the board, Howard J. Worrall, treasurer, Rev. Lloyd Killam, Dr. Horace H. Leavitt, Mrs. Theodore Richards, Oscar F. Shepard, Rev. T. M. Talmage, George S. Waterhouse, Rev. Galen R. Weaver, and the still unnamed representatives from the various islands.

* * *

Consider Racial Work In Common Group

A radical change has been made in the committee guiding the churches. Heretofore there have been separate committees for the Hawaiians, the Chinese, the Japanese, and the Filipinos. These are now combined in one churches committee. The members represent different races and various phases of the work. They are Rev. T. Markham Talmage, chairman, A. K. Ai, Dr. A. C. Alexander, Rev. A. S. Baker, M.D., Mrs. W. J. Forbes, Rev. J. C. Holmes, Charles Kekuewa, Dr. I. Mori, H. A. Mountain, Rev. Takie Okumura, Rev. H. K. Poepoe, Dr. Theo-

XUM

dore Richards, Rev. P. K. Tamura, and Dr. W. D. Westervelt.

This committee marks a new era. Anglo-Saxons, Hawaiians, Japanese, Chinese, and Filipinos are all to consider each other's problems, work out community programs, and act on separate racial matters. Never before, for example, have our Japanese brothers felt a definite responsibility for work among the Hawaiians and Chinese. Now in the Hawaiian board, the Chinese and Japanese are brothers of the faith—made so by their common interest and common problems. Many adjustments will have to be made. It is the hope of many that the changes made in the board are not final moves, but rather the beginning of a new spirit and greater life in the Christian work of the islands.

* * *

Hawaii—The Crossroads Of the Pacific

At a recent dinner Rev. Fung Tet Yin and Rev. P. K. Tamura were seated opposite each other. Mr. Fung had recently come from China and knew no English or Japanese. Mr. Tamura had no way to express his regard for his new friend except through the Rev. Ko Fung Lum who acted as interpreter. Mr. Fung and Mr. Tamura began to compare Chinese and Japanese characters. The paper passed back and forth several times. Finally Mr. Tamura wrote in their mutual characters "I love you." Mr. Fung was deeply affected, as were all who witnessed the incident.

* * *

Dr. Axling Asks Understanding

Dr. William Axling of Tokyo has been with us for nearly a month. He has given willingly of his time and energy to the Japanese Christians who have started the Kingdom of God movement here. He spoke also several times in English, telling of Kagawa and of the Christian church in Japan. He made a plea for sympathy and understanding during these difficult days for Japan. He did not ask for endorsement of the Japanese policy, but for an effort to understand what Japan faces.

* * *

Mr. Baker Recalls Fond Memories

Former secretary of war Newton D. Baker has been a visitor again. He has recently consented to serve as chairman of the American council of the Institute of Pacific Relations. He was given a reception and dinner at the Royal Hawaiian hotel. We were all there from the admirals and generals down—and up. Mr. Baker expressed his belief that the institute was one of the most valuable organizations making for the better understanding of nations and so for peace. The greatest military review in the United States since the world war took place at Schofield barracks in honor of Mr. Baker. It was a great spectacle—men with guns, wagons, mules, tractors; men with searchlights, anti-aircraft guns; men with mechanical ears and tanks—12,000 men. The climax was reached when the planes flew by—observation planes, bombers, attack and pursuit planes. It was an inspiring sight! Inspiring to what? Mr. Baker said, "The magnificent spectacle, with the gleaming equipment, the military precision, the rumbling of caissons, recalls to me the fondest memories."

* * *

Writes on Neighborliness Among Nations

President David L. Crawford of the University of Hawaii has recently completed a little book called "Can Nations Be Neighbors?" It is worth reading.

* * *

Episcopalians Reject Laymen's Proposals

The third annual meeting of the convocation of the mission district of Honolulu convened with Bishop S. Harrington Littel early in February. Ordination to the priesthood was conferred upon two deacons, Rev. Edgar W. Henshaw and Rev. Kenneth D. Perkins. A public catechizing took place at one of the services. The work of the Church army was presented. It does not hold services as a separate denomination, but works under and for the Episcopal church. The clergy retreat and conference discussed at length the policies to be used in their church day schools. Some of the recommendations of "Rethinking Missions" were considered and rejected. Definite Christian religious education will be required and extended in Iolani school and the Priory. Iolani is famous as the school which Sun Yat-sen attended as a boy. The Priory is a girls' school.

* * *

And So Forth

The unemployment situation is becoming more serious all the time. In normal times the larger proportion of the positions are filled by our oriental friends, and still are. There are no large industries in which mainlanders can find employment. Anyone coming to Hawaii to find work should purchase his return ticket before leaving home.

There is a subtle propaganda being continued against Hawaii. Some have never been here and know nothing of us. They have unlimited opportunity to criticize because they do not know any better. A few semi-residents who cannot adjust to this strange combination of people are writing letters to the mainland press to tell of our shortcomings. We do not believe that much help can be given to our problems by that method. "Link" McCandless has been running for delegate to congress for 25 years. He never had a chance until this democratic landslide. He says Hawaii wants beers, light wines, and some hard liquor. It is no secret that many of his friends do.

T. MARKHAM TALMAGE.

Methodist Bishop Attacks The Christian Century

In a mid-year letter to Methodist ministers in the Omaha area Bishop Frederick D. Leete warns them against reading The Christian Century and certain books, unspecified, published by the Methodist book concern. "Fellow-preachers," says the bishop, "we will do better work if our reading is spiritual rather than materialistic, critical and weak in faith in the great essentials. I find evidence and hear reports which I feel I ought to pass on to the effect that The Christian Century is doing Methodism and the church in general little good. Some of our pastors tell me they have decided not to support it further. Some books, even from our own firm, seem to me injurious. I am determined to supply my mind with the most strengthening food."

Dr. Stidger to Preach at Church Of All Nations

Dr. William L. Stidger, professor of the theory of preaching at Boston university school of theology, and who has for a number of years served as morning preacher at Copley Methodist church, Boston, has been called to a like position at the Church of All Nations, Boston, which is connected with the Morgan Memorial and the Goodwill industries.

THE DIVINITY SCHOOL
OF THE UNIVERSITY OF CHICAGO
and
THE CHICAGO THEOLOGICAL SEMINARY
will cooperate in a
Summer Quarter, 1933
FIRST TERM, JUNE 21 SECOND TERM, JULY 24
All courses give University credit
Special instruction for religious workers in colleges and universities during the First Term.
Pastors' Institute during the Second Term (July 31-August 6).
Opportunities to study exhibits in Hall of Religion, Century of Progress Exposition.
For information address:
DEAN SHAILER MATHEWS
Divinity School
UNIVERSITY OF CHICAGO
Chicago, Illinois
PRESIDENT A. W. PALMER
THE CHICAGO THEOLOGICAL SEMINARY
5757 University Avenue
Chicago, Illinois

Pay Tribute to Veteran Leaders

New England Mourns Passing of Winship, Wells and Emrich—Would Insure Genuine Social Discussion

(Correspondence from New England)

BOSTON, March 15.—Here, as throughout the country, the past fortnight has seen "men's hearts failing them for fear." The financial pillars were shaken. An old era was ending. Against this dark background stand out tributes to three leaders, who have finished their course, which move one to cry with Miranda: "O brave new world, that has such people in it!"

Dr. Albert E. Winship, preacher turned educator, won a nationwide influence as editor for many years of the Journal of Education. At 80, he said: "I am neither tired nor retired." At 83, "Had I died and missed the wonderful advances of the past three years, I would have kicked through all eternity." At 87, he made a lecture tour through 12 states. "He brought sunshine to thousands of school people over all this land. He had a genius for discovering ability in people who seemed commonplace to others."

Prof. Amos R. Wells was an educator who became editor. For 40 years he made the Christian Endeavor World the inspiration of millions of young people in all lands. "He was one of the most versatile writers of this generation, author of a hundred books," "Christian Endeavor's poet laureate." Mrs. Francis E. Clark fitly describes him as "Mr. Valiant-for-Truth. So he passed over, and all the trumpets sounded for him on the other side!"

In the narrower field of a state home missionary society, Dr. Frederick E. Emrich impressed all who knew him as a modern saint, a Congregational catholic. Other denominations joined his own in a tender tribute, voiced by Pres. J. Edgar Park of Wheaton college, on March 13. "In the crowded subway on a sultry day, he would pull out his Greek New Testament to flash upon you some new interpretation, and things no longer seemed all wrong!" To isolated hill-top parsonages he brought sympathy and world vision, and returned to plead for adequate aid to towns that had "sent forth such great men." Congregations of foreign speech drank in his tender messages in their own tongues. He was proud to belong to "the two-thirds of foreign descent." To him, as to Walter Rauschenbusch, the world war was a crucifixion. He caught up Prof. Commons' phrase, "Protestant overlapping and overlooking," and championed the federation of churches in its pioneer effort to overcome those glaring faults. A Swedish pastor, Rev. F. E. Pamp, in prayer, gave thanks for "the sacrament of his physical presence."

* * *

Lay Leadership Toward Religious Testimony

Increasing discussion of the Oxford Group movement is not the only sign of hunger for more vital religion. A layman in the Central Congregational church of Chelsea, George A. Paine, finding that the "old time prayer meeting had become a flop," with only a handful attending, proposed a committee, and was made chairman. "Thursday Night Community Services," 52 weeks in the year, with novel features every time, have won an attendance of 80 to 100. Prayer, praise, testimony, and varied gospel messages make up the program. "I can call on 12 men and many women for prayer." Each night is characterized, e. g.—"Old Timers'," "New Members'," "Neighbors'," "Old Residents'"—with two rows of rocking-chairs in front—"Suggestion," and "Newspaper."

On March 9, the Woman's alliance of the Unitarian church, Somerville, assisted by the Federation of woman's church societies, held "a unique meeting" at which nine ladies from as many denominations, Baptist, Episcopalian, Roman Catholic, etc., answered the question: "What my religion means to me." "It was a heartening hour of testimony to the power of religion. Each woman had a living experience and spoke vigorously, with no uncertain sound, no wavering faith. Prayer, the Bible, and poems of hope and trust were cited as means of realizing the presence of God."

* * *

Planning to Make a Conference Count

The committee on moral and social welfare of the Massachusetts Congregational conference does not intend that its meeting in North Adams, May 15-17, shall this time be open to the charge of passing resolutions without due discussion. On March 20, it is sponsoring a debate at the Boston ministers' meeting, "Resolved, that the church should support specified proposals for a Christian social order," with Rev. Dwight Bradley taking the affirmative and H. LeBaron Sampson, Esq., the negative. At North Adams, it has secured Prof. Harry F. Ward to lead the "Seminar on Social Relations," and has sent the announcement of both events to its 600 ministers, with a list of seven books to be read in preparation. The chairman is Rev. Carl Knudsen of Plymouth.

* * *

And So Forth

At the third annual Founders' day of Boston university, Pres. Marsh said: "The country needs men of their sterling worth, not the dominant type of financial overlords. Confidence cannot be restored till we have wealth with responsibility, with heart-throbs!"

In the current issue of Boston Business, Edward A. Filene has an article: "Coming —An Industrial Utopia." "It pays to serve the masses now. Mass production in its very nature depends on the masses for adequate sales, and must see that the masses have adequate buying power."

"The sixth New England Model League of Nations, meeting at Smith college, settles international issues in a way to make Geneva open its eyes." Student delegates, after warm and able debates, decided, March 18, in favor of an immediate tariff truce, an international gold standard, supervision of private manufacture of arms. They treated Manchukuo as "a notion rather than a nation," refusing its application for admission to the league.

A committee of 16, headed by Paul D. Cravath, is planning to celebrate on May 11 the hundredth birthday of the oldest living Yale graduate, Rev. Augustus F. Beard, of Norwalk, Conn.

On March 11, Dr. C. G. Twombly, of Lancaster, Pa., startled the Twentieth Century club, Boston, with his scathing exposure of "The Shamelessness of the Movies," citing both advertisements and "pictures, now still worse."

E. TALLMADGE ROOT.

Dr. Hibben Says Character Is "Frozen Asset"

In an article in the Forum, Dr. John Grier Hibben, former president of Princeton university, says: "The financial cause of the depression has often been stated as frozen assets. A conspicuous frozen asset is that of character. In much of the modern literature of today there is a scornful attitude toward the old fashioned idea of the essential value of character. There is an effort to eliminate from our vocabulary such words as conscience, obligation, responsibility, duty. It is declared with more heat than light that we have outlived these ideas. What is needed today in order to face the depression and prepare for prosperity when it comes is the reaffirmation not only in thought but in practice of the fact that there is a fundamental distinction between right and wrong."

Federated Church Women to Pray for Unity

The National Council of federated church women has designated May 25, Ascension day, as its own particular day of assembly, dedication and prayer for unity. Complete information as to the observance may be secured from Mrs. J. T. Ferguson, 301 R. A. Long building, Kansas City, Mo.

Evanston Pastor Replies to "Paul Revere" Questions

Reference was made in The Christian Century for March 8 to a questionnaire sent to all ministers in Evanston, Ill., by an organization known as the "Paul Reveres," asking whether the minister would give pulpit utterance to his opposition to "the leanings of some of our Evanston churches toward socialism and communism." Under date of Feb. 24 Dr. Blair S. Latshaw, of the Hemenway Methodist church, Evanston, replied, refusing. In concluding a strong letter Dr. Latshaw said: "You ask further as to whether I will make such a statement. No man on earth has a right to ask me that question. Unless the pulpit of the church of Christ is free, undictated to by any corporate interest, the church might as well go out of business."

Minister Writes of His Daughter's Recovery

Dr. Raymond H. Huse, pastor of the Methodist church of Geneva, N. Y., has written a remarkable booklet entitled, "And Healed the Child," which tells in restrained but moving fashion of the recovery of his daughter from epilepsy. Dr. Huse is distributing the booklet, which he calls "A case study with a New Testament story, an exposition and a demonstration," free of charge to those who desire copies, as a thank-offering for the child's recovery.

XUM

Uncover Site of Ancient Basilica

Fourth Century Church Reputed Linked With the Feeding of 5,000—Arabic Prayers Draw Kemal's Wrath

(Correspondence from the Near East)

ISTANBUL, Mar. 1.—The interest which was aroused last year by the unearthing of the Tabga, or better, Heptagamon basilica on the spot where Jesus is traditionally reputed to have fed the five thousand will be remembered. Not only was this an event for all Christians and all students of early Christianity in Palestine but, through the discovery in the ruins of mosaics which at once revealed themselves as being of exceptional importance, it attracted the attention of the artistic world at large. Now the excavations are finished, and Dr. A. M. Schneider, who has been connected with the research work, has started back to Germany. While at Istanbul he gave, at the German Archeological institute here, before a limited circle of guests and with the aid of projections, an exact description of the mosaics and the final interpretation yielded by several months of careful study.

Precise particulars about the site were recorded in a book written in 1137 A. D. by Petrus Diakonus, the librarian of Monte Cassino, in the form of a quotation from a certain Dame Aetheria who had traveled in Palestine between 380 and 390 A. D. Thus, evidently the basilica was built before 380 but after the Jewish insurrection of 352, as before the latter date there were but few Christians and no churches at all in Galilee. When for the first time, in 1911, the Görres society caused a shaft to be sunk near the Heptagamon (seven wells) on the road where the apostle Matthew collected the customs, the attempt was rewarded with the discovery of an altar. Stopped then by the Turkish authorities, the work was resumed last year.

* * *

Details of the Excavation

The mosaics, explained Dr. Schneider, are of about the same period as the basilica itself, the dating being based on the technique and the choice of the subject. Technically, they are of the same type as those found in Tunis which belong to the late Roman period. On both, the scenes are represented in different superimposed horizontal belts from which the ground has been taken. Certain elements to which a larger size is given reach from one belt to the other—a kind of artistic treatment which reminds us of that of the Amazones sarcophagus of the Vatican.

In favor of the dating of these mosaics in the second half of the fourth century is also the choice of the subject. Contrasting with the usual practice in Christian art, there is neither any pictorial reference to the Christ or to the virgin, nor any trace of human representation, everything being borrowed from the animal and the floral world alone. Manifestly, the mosaics belong to the period when human representation was still considered a heresy by the newly Christianized Jews. A converted Jew was St. Epiphanus, who voiced this opinion in vehement terms; and a converted Jew, too, was Count Josephus, the probable builder of the basilica.

That the artist, besides, was a Palestinian is made evident by his knowledge not only of the different shades of the local limestone which he blended in masterly fashion, but also of the local flora and fauna, which a foreigner would hardly have possessed. A modern ornithologist was able to demonstrate that certain birds and fowls still exist in Palestine and that they are restricted to that country.

The basilica lies in the property owned by the "Deutscher Verein von Heiligen Lande." In a conversation your correspondent had with Dr. Schneider, the latter complained of the financial difficulties met with by excavations of this kind. Although the expense may not exceed some $4,000, it is now impossible to raise the necessary subsidies.

* * *

Kemalism and Reaction

Dwellers at Istanbul who expressed surprise that, contrary to what had been previously announced, the "ezan"—which is the Moslem invitation to prayers—continued to be called out in Arabic, could not foresee the part this circumstance was to play, later on, in the Brussa incident in which an attempt was made to oppose the spirit of the régime. It has been a trait of Mustafa Kemal Pasha's policy to enforce his reforms first where they had the least chance of success. This is probably the reason why Brussa, which is one of Turkey's citadels of reactionary thought, was included among the towns in which it was ordered that the "ezan" should be said in Turkish.

All went well during the first 27 days of Ramazan. On the 28th, for some reason unknown, the ezan was called out in Arabic again. Orders were renewed and obeyed, with the result, however, that a number of imams and muezzins deserted the mosques as a sign of protest. This left the famous Ulu Djami without officiating ministers. Accordingly, one of the assembly stood up and called out the ezan, this time in Arabic. When a secret police agent who was there inquired after his identity, the excitement became great. A man stepped out and asked why Jews and Christians should be allowed to say prayers in whatever language they like, and Moslems not. A party of men decided to go to the seat of the Evkaf—the administration of religious foundations—and demand that the ezan be said in Arabic, since this was being done, they insisted, both at Istanbul and Ankara. Referred to the governor, the crowd went to the latter's house, but not finding him there, waited for him on the staircase where they were caught by the police and the armed force, to which the alarm had been given in the meantime. The rioters were arrested, but released again.

* * *

National Rule Adopted

It appears that a few of the local officials did not rise to the occasion, as a

MEN WANTED

to sell to retail outlets in Chicago for an established company a food specialty, successful for several years; now newly and very attractively packaged at a lower price. Mutual counsel will be taken with any applicants (not necessarily now located in Chicago) experienced in this field as to whether an entirely new method of merchandising, involving their buying and selling for their own account ($250.00—$500.00 capital and automobile required to start) is practical and offers fair promise of success for both parties. Write to Box M, The Christian Century, 440 S. Dearborn St., Chicago, Ill.

This advertisement is placed in THE CHRISTIAN CENTURY because its sponsor believes in and wishes to found this undertaking on a mutual reverence for personality in business.

Elevate Your Worship!

Strike a new note—a higher note—in your church worship at this Lenten season by introducing

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett, Editors

Your congregation will respond to the spirit of this great Hymnal.

Send today for a returnable copy, either cloth or half-leather. Let the book tell its own story.

NOTE that the price of the hymnal has been lowered to meet the times!

NEW PRICES:

Brown Cloth, $85 per 100
Half-leather, $100 per 100

Willett, Clark & Company
440 S. DEARBORN ST., CHICAGO
200 FIFTH AVENUE, NEW YORK

consequence of which a cabinet council was convened and it was decided to dispatch to the spot the ministers of the interior and of justice. The gazi, too, rushed to Brussa to investigate the incident, but finding that no trouble was menacing left again for Istanbul. The first measure has been to remove from office the justice of the peace, and the mufti, or head of the local clergy, and to rearrest all those who had been released, as well as a few others.

Simultaneously with this incident another took place at Smyrna, where a man in the street shouted out the ezan in Arabic. Similar flurries occurred at Smyrna and elsewhere after the inquiry had been started at Brussa. They have resulted in a certain number of arrests. By decision of the director of religious affairs at Ankara, orders have been given for the ezan to be said in Turkish, without exception, in all mosques throughout the country. E. GUERON.

New York Women Move for "Safety Under Repeal"

The New York state women's committee for law enforcement has arranged for a public meeting in the Town hall, 113 W. 43d street, New York city, April 3, at 8:15 o'clock to consider safety under repeal: "Can safeguards be assured citizens under the laws of the state, if repeal carries?" Speakers will be Rev. Norman V. Peale, of Marble Collegiate church; Arthur M. Barnhart, national director of the Citizens' legion, and Dr. Haven Emerson, of Columbia university. Dr. Emerson will tell "What Medicine Thinks of Alcohol."

Y to Promote Another Tour By High School Boys

Under the personal leadership of Arnold Eugene Jenny, who has gained much experience in work with boys, the Y. M. C. A. is promoting a tour of England, Norway, Denmark, Germany, Switzerland and France by American high school boys next summer. The party will sail from New York on July 7 and return on August 24. Much of its time while in Europe will be spent in encampments of Y boys of the same age-group. Full information may be obtained from Mr. Jenny, Kay house, 5533 Ellsworth avenue, Pittsburgh, Pa.

Prof. Barnes Finds Five Depression Causes

Speaking at a luncheon in New York recently, Prof. Harry Elmer Barnes listed five major causes of the present depression: First and foremost, our failure to bring our social and economic thinking and institutions up to the efficient level attained in the natural sciences and engineering; second, the rape of American industry, transportation, utilities and banking by the speculative financial pirates; third, our failure to secure an adequate distribution of the social income so as to provide mass purchasing power; fourth, our stupendous crime and racket bill; fifth, the vast bill run up by war and armaments.

Church Going Shows Increase

Hard Times Causes Lenten Services to be Well Attended—F. W. Ramsey Heads Church Federation

(Correspondence from Cleveland)

CLEVELAND, March 6.—The two downtown lenten services promoted by the Federated churches started on Ash Wednesday with large crowds in attendance both at Old Stone church and Trinity cathedral. Dr. Chester Burge Emerson spoke at Trinity and Dr. Leonard V. Buschman, of Buffalo, at Old Stone.

With the banks closed and business seriously retarded, many Cleveland churches report the best attendance in years. If it takes a depression to drive men to God—if they forget him and their religious obligations in times of prosperity—then their religion is not very vital. The churches cannot count on those who rush in when the storm is raging outside. They must continue to look to their constant membership for continued moral and financial support.

A Cleveland clergyman wrote his people last week urging them to forget their church pledges during this present crisis and inviting them to lean heavily upon the services of the church. Not only was the spirit of the Sunday morning worship the best in many months but the offering also reached a high mark. If the pulpit would forget finances for awhile and urge men to seek first the kingdom, these other things would be added.

* * *

Pastor Called to New Jersey

Dr. Robert W. Mark, pastor of Old Stone church, has received a call from the First Presbyterian church of Allentown, New Jersey. Dr. Mark has won the respect and admiration of the religious forces of this city and it is earnestly hoped he may decide to remain here.

* * *

Churches to Vote On Merger

During the first week in April the Grace Presbyterian church and the Community church of Lakewood will vote on the completion of a merger between the two congregations. Rev. Frank H. Nelson is the pastor in charge. The month of March is "Explanation month." That's a good idea. There would be fewer unhappy marriages on the part of churches as well as individuals if the month before, rather than the month following, were given to explanation of the involvements of the contract.

* * *

Federation Holds Annual Meeting

The annual meeting of the Federated churches was held in Euclid Avenue Baptist church on Feb. 28. Four hundred people sat down to supper. The address was delivered by Dr. Chester Burge Emerson, of Trinity cathedral. Mr. Fred W. Ramsey, who was Dr. John R. Mott's successor in the International Y. M. C. A., was elected president of the federation for 1933. Mr. Ramsay accepted this position of leadership just before sailing for Jerusalem, where he has gone to dedicate the new Y. M. C. A. building. Mrs. Ramsey accompanied him. Vice-presidents elected were Bishop Warren Lincoln Rogers, Mr. A. G. Knebel, Miss Mabel Head, and Rev. S. H. Sweeney. During the first ten days of the finance campaign but $8,000 of the $17,500 provided for in the budget was secured. Further promotion of the campaign was postponed until the bank situation clears.

* * *

Dr. Lynn Harold Hough Addresses Methodists

Fifty Methodist churches of Greater Cleveland staged a great denominational rally on March 2 in Epworth-Euclid church. Dr. Lynn Harold Hough was the guest speaker. Mr. A. H. Collins, president of the Methodist union, presided. Some 2,000 Methodists attended the rally.

* * *

World Friendship Meeting

The world friendship committee of the women's council of the Federated churches met in Old Stone church on March 3. Mrs. B. F. McQuate, former president of the Federation of women's clubs, is chairman of this committee and also the world friendship committee of the church federation.

* * *

Dr. Kyle Speaks

Dr. Melvin Grove Kyle, archeologist, is filling some important lecture engagements in the churches. He addressed the Presbyterian brotherhood last Monday. His general subject is "The Cellar of the World." While this refers to excavations it reminds us of the cellar in which we are now standing—right down on the cold, stone bottom. We need to hear something about the upstairs of the two-storied house in which we live. Ernest Dimnet says that the downstairs of human existence is extremely ordinary—"upstairs we have a different outlook and associate with better company." Some of us have almost forgotten that there is an upstairs to life.

* * *

Complete First Unit of Hungarian Church

The Hungarian Reform church, Dr. Joseph Herczegh, pastor, has completed a beautiful educational building on the property purchased by the congregation in Shaker Heights. The church unit will be built next year. By taking advantage of low prices the first unit was completed for $60,000 less than the original bid.

* * *

Fellowship of Faiths Holds Symposium

The Fellowship of Faiths held its fourth symposium in Lakewood Methodist church on March 1, on the subject, "Spiritual Security in the Midst of Economic Insecurity—What Has My Faith to Say About It?" Rabbi Abraham Nowak presided. The speakers were Rev. A. J. Culler, Rev. Dan F. Bradley, Rabbi Harry Davidowitz, Rev. C. M. Ryan, president of John Carroll university and Dr. William E. Wickenden, of Case school.

DON D. TULLIS.

Inaugural Heard By English

British Press Shows Sympathy for America's Financial Problems—Dr. Barry Goes to the Abbey

(*British Table Talk*)

LONDON, March 7.—It was about 6 p. m. on Saturday by our time that I listened to the words of the President from Washington. He was heard very clearly; it was possible not only to know what he said, but the way in which he said it. If only our fathers could have heard Lincoln's voice as he delivered his inaugural! When I read the report in print, it seemed to lack something, as if it had been toned down. I missed the fire in the voice which denounced the money-changers. The London financiers seem to be keeping calm. There is no suspicion of panic, and in all the comments which I have seen there is confidence in the power of the American people to go through this severe trial.

It would be useless here to summarize the prophecies of our writers upon the future. Action must be taken quickly, and before these words were printed those prophecies will be proved either false or true. The general view is that America will not go off the gold standard. But there is in our press what I count a healthy desire not to intervene with advice, and at the same time there is a sincere sympathy with a neighbor, who will have a hard fight before it.

* * *

Dr. Orchard's Autobiography

Those who have known the way along which Dr. Orchard has moved during the last twenty years will not expect any surprises in the "autobiography of religious development," which he has written under the title "From Faith to Faith." They will read the book nevertheless with eagerness to discover whether he has been able to get the story of the past into print, and how he looks upon the scene now that he has found his predestined home in the Catholic church. It may be said at once that with all his old frankness and sincerity, he has told the tale of his pilgrimage. There is the quickness of mind, and depth of affection on which we who have loved him have learned to depend.

Those who have followed his mind will look with much interest to the chapter in which he discusses the great change in his life in its relations with his labor sympathies and his pacifism, and especially will they seek to understand how he looks forward to the future of the church, for which he has kept an ideal burning in his soul. In discussing pacifism he has to meet the objection that most Roman Catholic theologians regard pacifism as a heresy. It has however never been condemned as a heresy, and even if it were heresy it is not necessarily something untrue. "It may be an exaggeration of the truth, or a truth held in isolation from other truth which would keep it in its place." It may be said that Dr. Orchard upon this and other matters, on which he has spoken definitely for years, submits to the guidance of the church, and yet believes at the same time that the church alone can fulfil the things for which he has been contending.

In his words about his old friends Dr. Orchard speaks as we knew he would speak. To leave the king's Weigh House "nearly broke his heart." He tells how distasteful it was for him at first in making his submission to use the word "detest" of his old associates; he asked if he might use the Latin word "detestare" which means "abjure," and this he did; he assented to use it as it was the word which the church deemed best, and left no misunderstanding. As he looks forward he sees a great struggle before the church; he is not sure that he will make a good controversialist in the Catholic cause; but if he has no heavy armor such as the learned wear, "I have a sling," he says, "and in my scrip five smooth stones out of the brook."

* * *

Adult Religious Education

For nine years there has been a Divinity lectures committee, an interdenominational body which has promoted the work of adult religious education of a university type. The number of classes has increased from 3 to 113. There is now an increasing demand. In a letter signed by the archbishop of York, the bishop of Birmingham, Dr. Garvie, Dr. Scott Lidgett and others, it is claimed that the present is obviously a time of reviving interest in religion. "The enthralling interest of the modern critical study of the Bible and the findings of archeology have led to the rapid spread of adult classes on the Bible." Seeing this is so the writers call for a fresh advance in this work.

* * *

From Oxford to Westminster

The new canon of Westminster is to be the Rev. F. R. Barry. He will succeed Canon Woodward, now bishop of Bristol. In Oxford Mr. Barry has won for himself an honorable place not only as a preacher and writer of remarkable power, but as a leader and pioneer in the life of the church. He has made the evening service at St. Mary's a rallying place for undergraduates of every school of churchmanship. He has invited preachers from the free churches to speak in Newman's pulpit. Two years ago he organized the memorable mission of the archbishop of York. Mr. Barry is returning to London, where he is already well known. Before he went to Oxford he held a chair at King's college. There is no writer who covers the same ground as he does with the same clearness of thought and courage in stating it. His "Relevance of Christianity" has had a wide sale.

* * *

And So Forth

In a celebration of the jubilee of the death of Karl Marx, Prof. Laski said that he had just heard President Roosevelt's speech, and remarked that in epochs of misfortune capitalists always learn to speak with the accents of the socialist party.

The centenary of the abolition of slavery in the British empire will be celebrated in these among other ways. On May 24 there will be a pageant at Bagshot park.

For LENT

The Spirit of God and the Faith of Today

By RICHARD ROBERTS

In scholarly and reverent manner, Dr. Roberts harmonizes some of the vital experiences of religion with the workings of the modern mind. He makes clear what the modern man is able to believe regarding the Spirit of God. Not a theological treatise, for ministers only, but a vital, practical book for both laymen and ministers. ($1.00)

Perpetuating Pentecost

By JOHN M. VERSTEEG

"If you can have but one book on this subject, buy Dr. Versteeg's volume. It is a book to be neglected at one's peril. For there is danger of loss to our souls in some books we miss, as real as some dangers in some we read. Dr. Versteeg's directness and his courage match the clarity and spiritual sincerity of his thought." (*Northwestern Advocate.*) ($1.00)

The Passion Week

By WALTER E. BUNDY

Here is the one handbook for serious study of the great events of Passion Week. Prof. Bundy, of DePauw, here presents a chronological story of the week, day by day, beginning with Palm Sunday and closing with the crucifixion of Christ on Good Friday. Especially adapted for the use of study groups during Lent. ($2.00)

Quotable Poems

THOS. CURTIS CLARK, *Compiler*

The minister who does not meditate at this season, upon what the spiritual seers—the poets—have said on the subject of the last days of Jesus, is neglecting a source of deep inspiration. With its special section of 50 poems for Lent and Easter, Quotable Poems, First Series, includes also a section of 40 poems on Immortality—in addition to 400 other poems of deep spiritual tone. Quotable Poems, Second Series, contains 560 additional poems of religion.

First Series, $2.50; Second Series, $2.50
The two volumes, boxed, $5.00.
Quotable Poems, First Series, may also be had in full morocco at $3.50.

The Daily Altar

WILLETT-MORRISON

Here is the perfect volume of devotional reading for your congregation. Many ministers have placed a hundred or more copies in the homes of their members. Call this book to the attention of your congregation next Sunday, and plan for a renewal of spiritual thinking in your church.

(Cloth, $1.00; *Morocco, $2.50*)

WILLETT, CLARK & CO.

440 S. Dearborn St., Chicago
200 Fifth Avenue, New York

On Sunday, July 23, the archbishop of York and many other preachers will take part in the celebration services in Hull, Wilberforce's birthplace. There will be talks on the radio by Viscount Cecil, Prof. Coupland, the author of a great biography of Wilberforce, and others.

The sequel to the Oxford union's resolution was not unexpected. By an overwhelming majority the union rejected the proposal of two senior members—one Mr. Randolph Churchill—to expunge the record of their resolution "not to fight for king and country." The 750 who voted against the proposal to expunge the resolution from the record were moved clearly in some measure by their resentment at the attacks on the union from without and at the interference of those who were no longer undergraduates. At the same time the attitude of undergraduates both at Oxford and Aberystwith, the Welsh university, must be noted by students of trends in the present hour.

EDWARD SHILLITO.

British Government Awards Medal to Mrs. Sam Higginbottom

Mrs. Sam Higginbottom, wife of the well-known Presbyterian missionary at Allahabad, India, has been awarded the Kaiser-i-Hind medal by the British government in recognition of her services to the Indian people. Mrs. Higginbottom superintends a home for the children of lepers.

Novelist Sees Jerusalem as Future Spiritual World Center

Dr. Leon Feuchtwanger, German novelist now in America, spoke recently at a reception given in his honor in New York city. In the course of his address, he had something to say of the future of Zionism. "I am not a utopian," he said. "I know even the most sublimated nationalism needs a concrete basis, and the natural center of all Jewish nationalism, be it what it may, is Jerusalem. Yes, why should I not confess it? I am bold enough to dream further than the most ardent Zionist, to dream that Jerusalem may become the center not only of Judaism, but of the whole world. Yes, when I am quite bold, then I even dream that Jerusalem might become for the world what the founders of the League of Nations had dreamed Geneva would become for all mankind. The world rule of which I think is very different from that of many Zionists. It is my dream that Jerusalem may become a world center of the spirit. I conceive of Zionism as at bottom the old messianic mission of Judaism."

Many Northwestern Students Ask Dr. Yard's Continuance at University

Many hundreds of students at Northwestern university have signed a petition addressed to the board of trustees of the university, commending Dr. James M. Yard's service as director of religious activities at the university and urging his continuance in that capacity. The students testify that "his presence at Northwestern university during the past five years, . . . has produced a definite though perhaps intangible tendency toward right living and thinking among both students and townspeople; . . . he has performed an inestimable service to our foreign students by his regard for their wellbeing; his absence from our campus in the future would constitute a distinct loss to the university itself and to the students and to the community as a whole." The signers petition the board to renew immediately his contract for the coming five years "in order that he may continue to advance Christianity among our generation." Dr. Yard was notified that he was to be released for the reason that his "experiment" in the directing of religious activities was felt not to have been successful.

Additional Copies Available Of Kagawa's Addresses

Although the pamphlets containing the addresses of Dr. Toyohiko Kagawa on "Friends of Jesus" and "The Economic Foundation of World Peace," previously reported to be available at the office of The Christian Century, have been exhausted, word comes that a few additional copies of both these publications may be obtained from Miss Ina C. Brown of the Board of Christian Education of the Methodist Episcopal church, south, 810 Broadway, Nashville, Tenn. The price for each copy is 25 cents plus six cents postage.

Sixty Ministers of All Fellowships Gather at Lord's Table

A significant event indicating the growing spirit of Christian unity is reported from Pennsylvania. More than 60 ministers, representing nearly every denomination, gathered recently in the cathedral church of St. Stephen's, Wilkes-Barre, and knelt at the altar-rail to "remember our Lord's death, till he come." Officiating at the table were Dr. John Baillie, of Union seminary, and Rev. C. H. Frick, of Wyoming Avenue Christian church, Wilkes-Barre.

Dr. Foulkes Will Not Seek Moderatorship

Rev. William Hiram Foulkes, of Old First Presbyterian church, Newark, N. J., who has been urged by his own presbytery to permit his name to be presented for the moderatorship of the Presbyterian general assembly, has publicly announced that he does not "choose to run."

Rev. A. E. Johnson, Mission Leader, Dies Suddenly

Rev. Ansel E. Johnson, assistant secretary and efficiency expert of the national commission on missions of the Congregational Christian churches, died in his office in New York March 17 from an stroke of apoplexy.

No Session of Famous Institute of Politics This Year

Pres. Harry A. Garfield, president of Williams college, announces that Williamstown's famous Institute of Politics, after 12 years of continuous service, will omit its sessions this year. "The funds would be available," he said, "but the institute authorities feel that all the work that can be done profitably under the old system has been done. The institute has spread workable information and increased interest in public affairs." Plans are being considered for the reorganization of the institute, with a sort of super-round table with a small highly trained permanent staff who understand things international. An endowment will be sought for this new development of the institute's service.

Rev. E. E. Helms in Round the World Trip

Rev. E. E. Helms, of Los Angeles, Cal., has recently embarked for a trip around the world. He expects to spend next summer in the eastern part of this country, with Sunday preaching engagements for two months in the Marble Collegiate and St. Paul's churches, New York, and at Ocean Grove, N. J., Lakeside, O., and other summer assemblies. He is accompanied by Mrs. Helms.

Religious Editors to Meet in Washington

The regular annual meeting of the editorial council of the religious press will be held in Washington, D. C., April 18, 19, at the Hotel Washington.

"Pure Religion and Undefiled"

Food was given to 150,000 persons during February by Rev. Johnston Myers and his aids at Immanuel Baptist church, Chicago. There were distributed 72,000 loaves of bread, 13,500 pounds of meat, 354 bags

---

BOOKS RECEIVED

The Socratic Problem, by Arthur Kenyon Rogers. Yale University Press, $2.00.

Balanced Employment, by Lee Sherman Chadwick. Macmillan, $2.00.

In Place of Profit: Social Incentives in the Soviet Union, by Harry F. Ward. Scribners, $2.50.

Can Business Build a Great Age? by William Mix Miller. Macmillan.

Christian Social Science, by E. P. Pfatteicher. Falcon Press, $2.00.

From Cedar to Hyssop, a Study in the Folklore of Plants in Palestine, by Grace M. Crowfoot and Louise Baldensperger. Macmillan, $2.00.

The Meaning and Truth of Religion, by Eugene William Lyman. Scribners, $3.00.

The Great Technology, Social Chaos and the Public Mind, by Harold Rugg. John Day, $2.50.

The Challenge of the Oxford Group Movement, an Attempt at Appraisal, by the Committee of Thirty. Ryerson Press, Toronto, 10 cents.

Looking Forward, by Franklin D. Roosevelt, John Day.

Tunchi, by Carl Liddle and David Thibault. Century Co., $2.00.

The Odyssey of Caberza de Vaca, by Morris Bishop. Century Co., $3.00.

Be a Puppet Showman, by Remo Bufano. Century Co., $2.50.

American Presidents, by Thomas F. Moran. Revised edition. Crowell, $2.50.

Andrew Jackson the Border Captain, by Marquis James. Bobbs-Merrill, $3.75.

Ivan the Terrible, by Stephen Graham. Yale University Press, $3.00.

Sweeping the Cobwebs, by Lillian J. Martin and Clare de Gruchy. Macmillan, $1.50.

I'm in Love with Life, by Vincent G. Burns. Dutton, $2.50.

Friends of Men, by Charles Franklin Thwing. Macmillan, $3.00.

Points East, Narratives of New England, by Rachel Field. Macmillan, $2.00.

The Land of Promise, by Edmond Fleg. Macaulay, $2.00.

In God's Land, by Martin Anderson Nexo. Peter Smith, $2.50.

Developing Attitudes in Children, Midwest Conference of Chicago Association for Child Study and Parent Education. University of Chicago Press, $1.50.

Celebrated Cases of Charlie Chan, by Earl Derr Biggers. Bobbs-Merrill Co., $2.50.

The American Scene, by Edwin C. Hill. Witmark Educational Publications, $3.00.

of potatoes, 486 bags of onions and 12,000 pies. There have been no riots or disturbances of any kind at this food supply station, reports Dr. Myers.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Big Cage, The

(Clyde Beatty) (Univ.) Unusual, absorbing, thrilling, human portrayal of real wild-animal-training by youngest trainer and first to handle lions and tigers together. Beatty impresses as engaging hero of really fine accomplishment. Some crude, vulgar comedy mars an otherwise splendid picture.

For A: Excellent. For Y: Excellent. For C: Fine but exciting.

Crime of the Century

(Jean Hersholt, Stuart Erwin) (Para) Entertaining and decidely "different" murder mystery that does not resort to scare devices for thrills. Picture stops for moment to give audience chance to solve. Interesting and suspense is well maintained, plot convincingly worked out, and acting good.

For A: Good of kind. For Y: Good. For C: Perhaps.

Girl Missing

(Ben Lyon, Mary Brian, Glenda Farrell) (Warner) Two chorus-girls, one very cheap, slangy and amusing, are left with only their wits to pay a Palm Beach hotel bill, when supposed "sugar-daddy" deserts. Murder, fake-kidnaping, some quick thinking—and they defeat their villainous chum and her gang. Lively and mostly unobjectionable.

For A: Hardly. For Y: Probably amusing. For C: No.

Great Jasper, The

(Richard Dix) (RKO) Utterly common, crudely amorous, hard-drinking vulgarian is offered as hero. Neglects devoted wife and their son, begets another by seducing young wife of aged boss, and finally does drunken spree with the two sons when grown up. Exceedingly bad taste, more offensive than amusing.

For A: Trash. For Y: By no means. For C: No.

Keyhole, The

(Kay Frances, George Brent) (Warner) New York and Havana furnish glamorous background for exotically gowned heroine and her loves. Brent likable as detective who falls in love with heroine he was hired by husband to shadow. Still another preceding husband makes the trouble. Clean dialogue and action.

For A: Depends on taste. For Y: Not the best. For C: No interest.

Soviets on Parade

(Native Russian Film) (Amkino) Elaborate news-reel of recent celebrations and personalities in Russia, military displays, opening of new huge industrial dam, etc. Presented with great enthusiasm for the glory of the soviets and national mass action. Explanatory accompaniment in English.

For A: Perhaps. For Y: Probably good. For C: No.

Strange Adventure

(Regis Toomey, June Clyde) (Allied) Murder mystery of the scare-thrill type, highly melodramatic and improbable, merely seeking to draw crowd to box-office by hair-raising devices. Only original touch, revealing method of crime merely by shifting angle of camera to the scene in question.

For A: Mediocre. For Y: Doubtful. For C: No.

Best Recent Films for the Family:

Hello Everybody	Cavalcade
The King's Vacation	Handle with Care
Hallelujah, I'm a Bum	King of the Jungle

Films of Special Interest to Adults:

Silver Dollar	Tonight is Ours
Sign of the Cross	Topaze
The Past of Mary Holmes	Rasputin and the Empress

The Historic Role of FASCISM
Explained in a 64 page pamphlet by
SCOTT NEARING
Fifteen Cents per copy postpaid
P. O. Box 516 Ridgewood, N. J.

RUSSIA—July and August
$383 Inclusive
Political conferences in Moscow, Warsaw, Berlin.
Write— L. L. DUNNINGTON
ENDION CHURCH, - - DULUTH, MINN.

PULPIT and CHOIR GOWNS
Embroidered Pulpit Hangings
Bookmarks, etc.
Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for half a century
COX SONS & VINING
131-133 E. 23rd St, New York

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

VIGOROUS!
INTERESTING!
UP-TO-THE-MINUTE!

Interdenominational!
Many Hundreds of
Presbyterian
Congregational
Baptist
Methodist
classes use it
—15 denominations in all

The 20th Century Quarterly

It makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

It teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

Your young people, your adults, need the 20th Century Quarterly.

Thomas Curtis Clark edits the Quarterly and here are its department editors: Albert Buckner Coe, John R. Ewers, John Timothy Stone, Herbert L. Willet, Jr., Roy L. Smith and Stanley I. Stuber. Every name counts.

If YOU teach either an adult or young people's class, you will find this quarterly built for your special needs.

The 20th Century Quarterly
440 S. Dearborn Street
Chicago

THE 20TH CENTURY QUARTERLY,
440 S. Dearborn St., Chicago.
☐ Send me free Sample of the Quarterly.
☐ Send me.....copies the Quarterly at 20 cents per copy (lots of 5 or more) (Fewer than 5 at 25 cents.)
My Name.....
Address.....
.....

RE-THINKING MISSIONS

(Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry)

Now Available in Paper Bound Copies

The original edition of Re-Thinking Missions was in cloth binding and sold through the ordinary channels of the book trade at the retail price of $2.00 per copy. The demand for this cloth edition has reached such proportions that it has gone through nine printings and now has a wide distribution through the book stores in all parts of the world.

The interest in Re-Thinking Missions was so great that a need developed for a cheaper edition primarily for use in study groups in churches and colleges. Therefore, the Laymen's Committee arranged with the publishers, Messrs. Harper & Brothers, for a paper edition identical, so far as subject matter is concerned, with the authoritative edition.

In order to make this paper edition available primarily for study groups, the low price of 25c a copy has been fixed *if fifty or more copies are ordered at one time.* In other words, the price of 25c per copy is the wholesale price, carriage charges prepaid.

Recognizing that there would be a demand for this paper edition through book stores, it was arranged that book stores could sell this paper covered edition at a price per copy of 35c, the extra cost of single copies representing the compensation of the bookseller for the labor and expense involved in handling individual copies or small quantities.

The $2.00 cloth bound edition is available through book stores as before.

— The Laymen's Foreign Missions Inquiry

469 CHICAGO PRINTERS, INC.